TRUTH

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"WAR IN THE HEAVENS"

"The World Will NOT Be Destroyed"

This Article Is Based on the

PROPHECIES

of

Richard Zenor

Compiled and Written By

James Crenshaw

Author of

"Telephone Between Worlds" (*)

Forces of world conflict that are now brewing represent not only a struggle between men on earth but between the "white forces" and the "black forces" in the etheric realms directly above the earth, as well.

But man will not destroy himself—much as he has the power to do so.

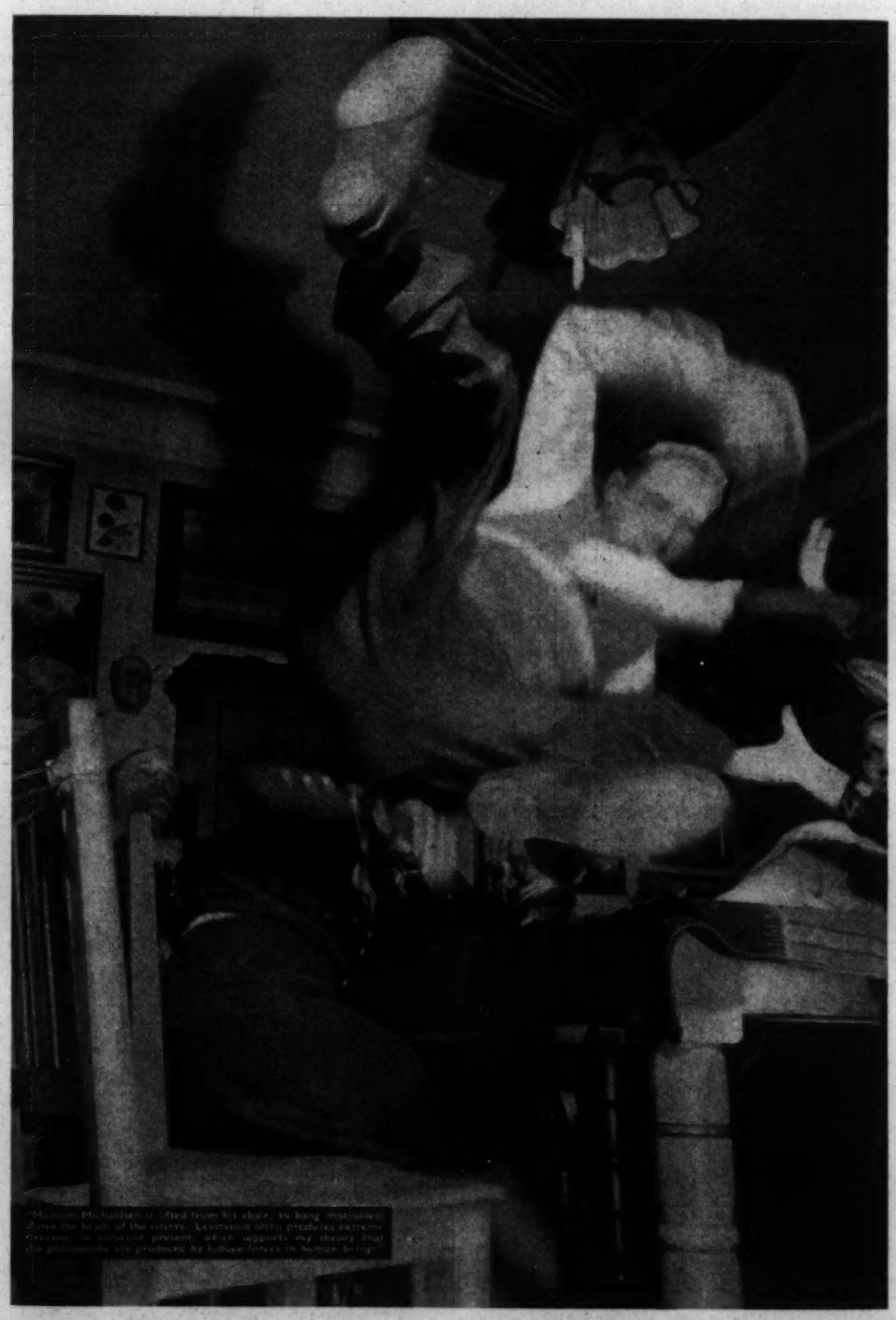
For the "war in the heavens"

(*Continued Column* 4)

*A prominent Los Angeles newspaper reporter's report of what he has found out through the telephone-like mediumship of Rev. Richard Zenor concerning the nature and meaning of the world of spirit and the promise of a Golden Age of peace. Order through Psychic Observer Book Shop. $3.50.

This Happened In Copenhagen

(SEE STORY PAGE 5)



The caption, see lower left of photograph, reads: *"Medium Michaelson is lifted from his chair, to hang motionless above the heads of the sitters. Levitation often produces extreme tiredness in someone present, which supports my theory that the phenomena are produced by hidden forces in human beings."* See page 5 for complete story; also "I Observe" page.

PROPHECIES — FOR — 1951

Agasha Speaks

"The forces of Peace and Harmony will prevail . . ."

BUT NOT 'TIL

1965

(*Continued from Column* 1)

(the lower etheric planes, as distinguished from the celestial "heaven," where there is always peace and harmony) will eventually wear itself out, and men in the flesh will at last have permanent peace.

As they have for many years, the teachers and prognosticators who speak through the psychic instrumentality of the Rev. Richard Zenor, of Los Angeles, again have made this firm promise, while yet foretelling a 15-year era of conflict and trouble.

Here is how Agasha, the principal teacher through Rev. Zenor puts it:

"I give you a different picture than many who say, 'The world will be destroyed by man.' It could be destroyed. Indeed so. But we (the white forces) have the power—a great deal of power — to save the world from such destruction and such a fate.

"It is not fated for mankind to do that.

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"War In The Heavens" . . . CONTINUED FROM PAGE 1

"The bombs will be used, indeed. Much destruction will come upon the earthplane. Remember, children, that although millions will perish, millions will remain to repopulate the lands . . . "

And those millions who remain, finally exhausted by the "cleansing period," and "process of elimination," which will be marked by struggle and disaster, finally will resolve their differences and the "white forces," the forces of peace and harmony, will prevail.

Such is the gist of the promise. And the date of the beginning of the Golden Age of peace, spiritual understanding and material prosperity is again given as—1965.

Meanwhile, the confusions among men will continue to be complicated by the intervention of "black forces"—a black wave of "unlearned souls" haunting the lower astral and earth planes, so as to pollute and confuse the vibratory atmosphere in the world of mortal men, according to the teachers through Richard Zenor (as well as many other spiritual and occult teachers).

The thought - forms and thought impulses of such degraded and unlearned astral forces, carried over from their unprofitable and ill-spent earth lives, cannot fail to affect the consciousness of men already susceptible to baser influences, say the teachers.

But there is a hope that much can be changed by the intervention of the "angels of light," "the White Brotherhood," the members of the "Great White Way" and similar units of spiritual workers who attempt to disperse the plague of evil by diffusing within it the clear, strong rays of their harmonious light.

This is a literal process—a matter of frequencies and vibrations, of literal light and thought-power in a region of shadows and darkness in the etheric planes — it is said.

And while individuals and groups accumulate destiny patterns which enable clear-sighted (clairvoyant) individuals to see in advance, sometimes, what is likely to occur in the future, there is always the possibility of change, always the hope of modification and the intervention of forces for good that may, at least in part, correct the causes set in motion by the unlearned forces of evil.

With this admonition, frequently repeated, communicators through Richard Zenor have recorded some amazing prophecies. Many are fulfilled, they say, because the "force of destiny" created by man's past actions is too great to overcome or because men are not wise enough or do not desire enough to change their chosen ways.

Here, then, are a few abbreviated excerpts—much abbreviated to save space—from such prophecies, mainly recorded on November 24 and December 8, 1950, but all spoken before the latter date.

Note: While this is being written in the middle part of December, 1950, it may be that some of the predictions given will be fulfilled by the time of publication. For instance, on December 8, the one known as "Genevieve Clearwater," principal predictor through Rev. Zenor, stated that a large deposit of uranium would be discovered. On December 12, newspapers carried the story—banner-lined on page 1 by the Los Angeles Times thus: "VAST U. S. ATOMIC ORE DISCOVERY!" The discovery was in New Mexico, where the important uranium "strike" was described.

Incidentally, a "plentiful" deposit of radium in South America likewise will be discovered, according to this prophecy.

Frequent "reading" of headline news in advance seems characteristic of some who speak through this instrument, so that we may well heed the warnings and give attention to the promises outlined briefly under the headings below.

GLOBAL WARFARE —"Between now (Dec. 8) and July, 1951, we are going to have our most serious period . . . The crisis comes between now and 1953, but we are in the most precarious position between now and July of 1951 . . .

"This is the culmination of all that has been going on for generations—15 years of it, not all actual combat, of course, but . . . there's plenty of hell for 15 years. We're in this war vibration, and the Reds are not going to stop. They are going to continue to agitate, so as to keep us busy on all fronts. . .

"There will be war, but not necessarily the global war in 1951. If it does come, it will be because the white forces have not been able to overpower the black forces."

Conclusion: "If we can get over 1951, '52 and '53, then the world will be relatively safe" (as far as global conflict is concerned), but there still follows a long period of lesser wars, natural disasters and general "confusion," ending about 1965.

"This is the building up stage, but if it is possible for the white forces, the greater powers, to overcome this great black evil that has gripped the world, then we can avoid the great and terrific bombing and war that would take out millions of souls. We are trying to do that, but it is seen from this side. This is a general working up to a great (global) conflict in 1951."

Note: As long ago as 1937, the Zenor teachers had said there would be continuous war, flaring up and down, and/or world upheaval for 25 years, starting about 1940. In 1949, it was promised there would be no global war in 1950, but the prophecy of continuing "flare-ups" was re-emphasized.

KOREA — Much discussion about pulling out completely. There will be some compromising, but no appeasement. That will ease the situation for a time, but not for long, because "it breaks out again."

"We (the United Nations) are going to have to pull in our horns or use the atom bomb, and we don't want to do that."

Psychic Observer

"War In The Heavens" . . . CONTINUED FROM PAGE 2

FORMOSA — Much discussion, but no compromise.

GENERAL MacARTHUR — He will "make a very good suggestion . . . that will cause the Russians to rebel, but there won't be much they can do about it, and if they did something against it, it would certainly hurt them considerably."

Some confusion, however, regarding this leader, because he "takes matters into his own hands, according to what he thinks best," but there will be a "cross-current," very confusing to the American people.

"He is facing one of the most terrific years of his life in 1951. He has to be very careful or else he will come here on the spiritual side of life. He has to be extremely careful of his life."

U. S. ECONOMY—General mobilization and many controls, of prices, wages, raw materials and manufacture, as well as rationing of certain goods. Prices will be cut back to a certain point in 1950 when they were "a little loss."

Discussion as to more excess profits taxes, as against the idea of allowing more to be paid to employees, who would then be taxed more. Less production of autos in 1951.

Strikes and considerable trouble with unions because of controls.

"We have to be careful of 'uprises' here in the United States (in 1951) . . . and also sabateurs."

THE ATOM BOMB—Russia does have an atom bomb, but we have the "most powerful" weapon. "They do not surpass us"—their's does not even compare with ours. Besides—"we have a ray that means sudden death within a radius of miles . . . destroys almost everything within its path."

THE ADMINISTRATION — More disturbing news about men in high office whose loyalty is challenged. "Quite a bit of confusion (and) a cleansing process in 1951 is seen in the White House."

PRESIDENT TRUMAN — Talk of impeachment. "We feel it will be settled and taken care of." But he will have "a very difficult time" and lose "an awful lot of votes." Danger of another assassination attempt, but there is no connection with the other last November. "There is an element going on nearby that will be most confusing to the president . . . almost within (his) own ranks." He must be "very careful" of his health in 1951.

GERMANY—While the crisis in Asia is still pending, trouble is brewing in Germany in the Russian zone. "Russia is trying to have full power and control, and, therefore, confusion, war will break out in Germany."

Crisis between now (Dec. 8) and July, 1951. "They are trying right now to create this great conflict so that it will keep out boys busy on all fronts . . . It appears Germany is definitely in for it. . . Remember, the outbreak in Germany is the thing that is going to cause a great deal of conflict, and when that comes, we are going to have trouble in trying to mass our production (and) in mobilization."

RUSSIA—"They are trying to agitate as much as they can to see how much the United States will take. . . There is no appeasement. That is true. But there will be a great deal of confusion arise through the new apparent compromising that is seen here in the future."

They planned to "get right in here" in this country, if they could. They are building equipment in Siberia, designed to attack Alaska, which is in danger from rocket devices. Submarines will come into American waters along both coasts.

"They have a very powerful air force, but we surpass them in that respect."

"Stalin is not the powerful one in this. It's the machine . . . His days are limited . . . as we have said for the past two years."

"There is a rebellion in Russia that you do not know anything about . . . trying to stir up their own people . . . (spreading word) that they are not being treated properly and that it (Communism) is all false."

Threats will be hurled; Russian statements designed to break down American morale. These may be repeated by commentators and affect the economic picture in this country.

ENGLAND — Trouble between the United States and England—"not a war, but just bickering." Criticism because of Red influences. Criticism also over "our co-operation or lack of it."

FRANCE—A possible uprising that will be "curbed." Trouble due to "a leaning toward Russia."

SPAIN—In a "very precarious position" in 1951, although endeavoring to side with the United States, but "Russia is going to try to "absorb" Spain.

INDIA—An uprising in India. Much trouble there and "a lack of co-operation" with the United Nations.

PALESTINE — Another outbreak there in 1951. "It won't last too long, because there will be so much confusion going on elsewhere."

EGYPT — An uprising and trouble for King Farouk. "They are going to try to oust him."

PUERTO RICO — Trouble due to another outbreak there.

SOUTH AMERICA — Will co-operate in general with the United States in 1951, but more uprisings among their own political groups.

ACCIDENTS, NATURAL DISASTERS — An "ordeal" for Florida in 1951—more hurricanes. Earthquakes will be felt in various parts of the United States; a series of tremors in Los Angeles, one "fairly good shock" coming in the summer of 1951. Another severe quake in South America, causign a "great deal of damage." Also one in Japan. Also a tremor in San Francisco.

"Nature goes on a rampage for the next few years"; quakes, floods, drastic weather changes, weather records broken by severe climatic conditions in some states.

Pittsburgh to be flooded again. Also San Antonio.

A prison outbreak takes place in the Middle West.

Forest fires in 1951 due to sabotage.

A severe waterfront fire in

(CONTINUED PAGE 24)

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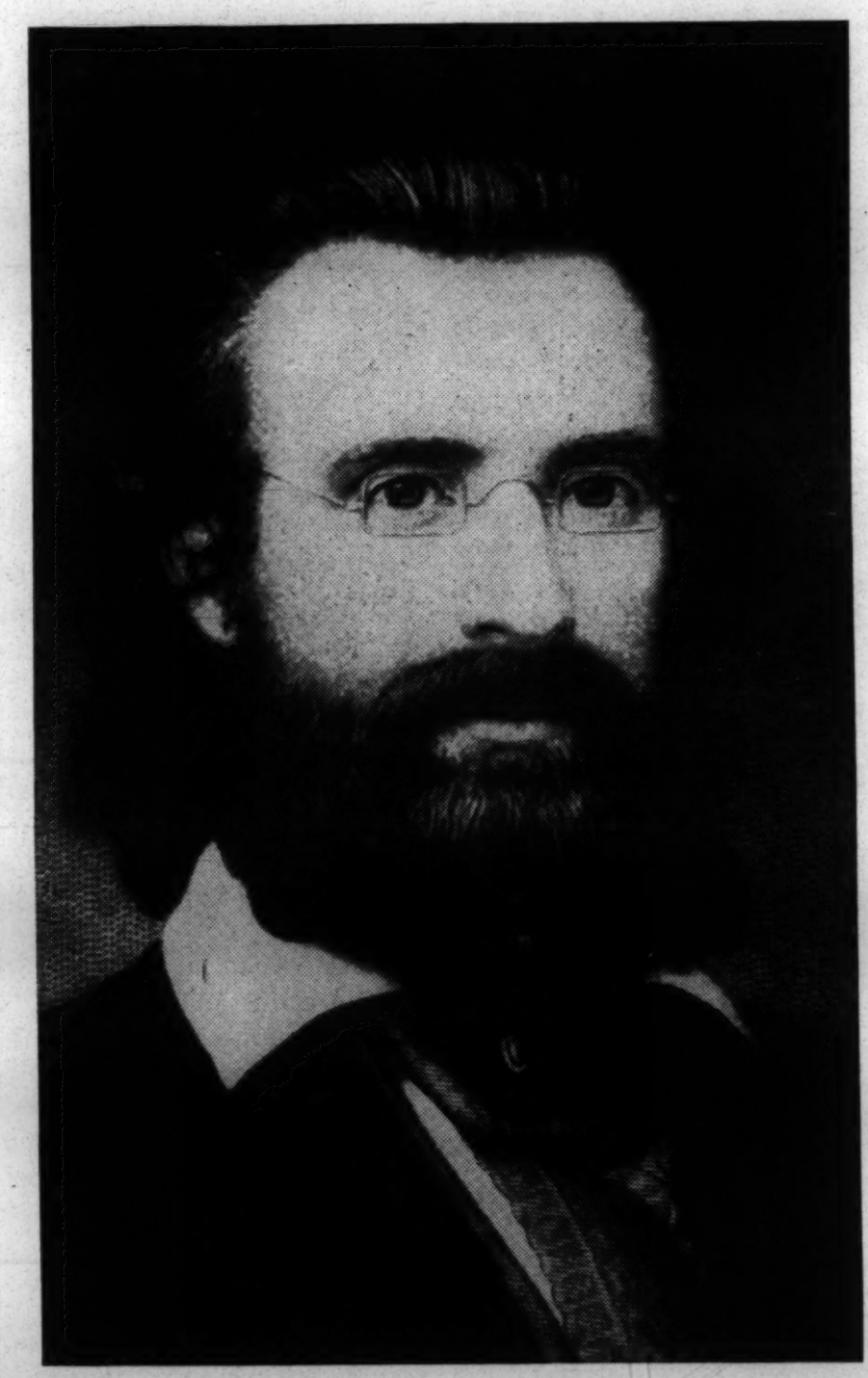

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(SEE PHOTOGRAPH, PAGE 1)

Dance of the Tables

By Swen Turck

Copenhagen (Denmark) Psychic Researcher

During the past fourteen years I have conducted about one thousand seances. The phenomena have been recorded by a battery of cameras working simultaneously and I have also made a full-length film for showing to scientists throughout the world.

To carry out the experiments, I interviewed most Danish mediums and many from abroad. From these I selected several capable of regularly producing through whom levitation, materialization and other phenomena took place.

Today, we can create conditions under which mystic forces appear "*to order*," even every half minute. Sometimes they act so quickly that cameras cannot record them.

The seances at one time became so rough that the laboratory was completely wrecked. Neighbors of mine became impatient when heavy furniture continually crashed across the room. So we had to call a halt in the experiments. Even then the phenomena did not stop.

I was thrown out of bed, lights were turned on suddenly, and materialized hands touched me. At last we could stand it no longer, so we evacuated the flat for six months to get some sleep. When we returned everything was peaceful, and the seances began again.

The sittings are mostly held in darkness, and around the room are infra-red lamps which light automatically in coordination with the cameras as soon as something happens — when, for instance, the chair of the medium is moved or he is lifted into the air.

If I am taking a film, the cameras are fitted with silencers because it was found that their humming interrupted the manifestations. Infra-red light is used in place of film lights for the same reason.

Although most mediums work in the dark wearing luminous bands on their foreheads for identification, some are able to get results in strong lighting.

The phenomena I have come across are the same as those produced in Spiritualist seances all over the world: voices, tapping, the sound of steps, moving furniture, and many other activities.

Sometimes a medium has been lifted up and partly undressed in less than a minute. His clothes are swept up to the ceiling, and then slowly float down. A thick rope, seven yards long, is bound round a medium and then undone.

Eight different people have received a handshake from an invisible force. The audience has retired hurriedly when tropical birds and fish appeared on the table. Voices have conversed in unknown languages and strange objects —including recent official documents—have been produced.

The medium, Borge Michaelsen, has floated, horizontally or in his chair, near the ceiling for several minutes at a time.

One of my main theories about these happenings is that there is a definite relationship between the wishes of the medium, or the audience, and the type of phenomena. Furthermore, the character of the results is governed by the mentality of the medium or the audience. I am able, to some extent, to call forth certain special reactions by mixing the audience.

Interesting results have been produced by conducting seances under a variety of conditions, and by employing an audience of people who are very religious, or are unwell or socially maladjusted. I have also incorporated hypnotic music of wild jazz or hymn-singing. I am analyzing these experiments in an illustrated book to be published next year in America.

Although I have been conducting seances since before the last war my original purpose was only, as a photographer, to provide newspaper pictures of objects being moved by unknown forces. Gradually this work developed into methodical research. The result was my first book, containing many pictures. All were guaranteed by professional authorities to be genuine.

This book led to an offer by the Danish University that some of the experiments should be repeated with thirty scientists as an audience. I arranged this, and there were definitely positive results. But the university people were cautious, and did not dare commit themselves.

Soon after this I invited various scientists and journalists to watch the seances, and some attended for several months. A group of students from the University of Copenhagen investigated the experiments; they declared themselves convinced, and now are able to conduct their own seances without the aid of outside mediums.

That is the history of my work. This is my own attitude: I am not a Spiritualist, and I do not think that the forces I have experienced are connected with the spirits of dead people. I am skeptical when the mediums introduce the forces and give their names. My mind will not be changed until one of the "spirits" changes it for me.

In my opinion the forces are powers in the subconscious minds of people present which are released under certain circumstances. We see and hear what happens, but as far as the background of these mystic forces is concerned we know practically nothing.

This article was published in "Illustrated" (5-13-50) an English pictorial magazine. The same magazine followed with an article in which Dr. D. J. West, Honorary Research Officer for the Society for Psychical Research (London), tried to break down the levitation 'theory' and explain the phenomena away (See photograph, Page 1) For reply, see "I Observe," page 10.

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P. S.—I have letters from many of the officers of the National Spiritualist Association and leading mediums — all saying that these are splendid books. —T. E.

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MESSAGE

To END WAR is to END THEM!
"Nothing peaceful was ever gained by the use of War's Mailed fist, except the Peace of the Grave. Since Peace costs nothing, yet solves every problem, let us apply it sometimes—in the future. . "

Dr. Robert Ernst Dickhoff,
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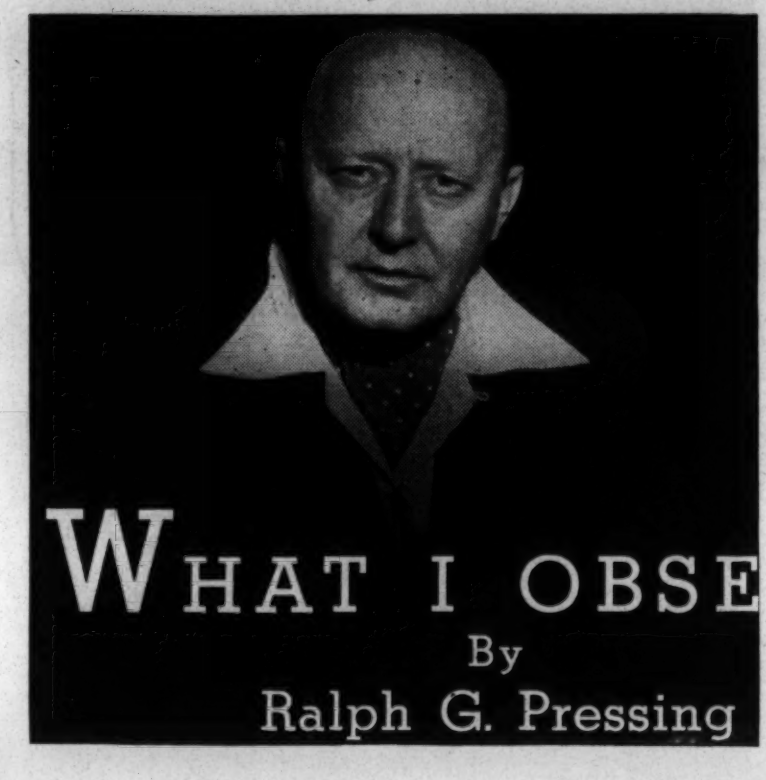


WHAT I OBSERVE

By

Ralph G. Pressing

Dance of the Tables

(*See picture Page* 1)

Sven Turch, a Copenhagen cameraman, took a series of seance pictures several months ago and had them published in Canada's "Illustrated," May 13th and 20th last. The picture, (see this page) is one of the series which definitely shows levitation.

That this article attracted wide attention is proven by the fact that we received at this office more clippings of this story than any other during our ten years of service.

Mr. Turck's story appears on Page 7 and evidently created such a furore that some of the socalled "research officers" became so upset that they decided to make themselves look ridiculous and try to explain the phenomena away for, in a later edition of "Illustrated," Dr. Donald J. West had his say about it.

Now, Dr. West is a honorary research officer of the Society of Psychical Research, but the article does not state whether he hails from London or New York. The fact remains that his explanation became so involved that he wound up by contradicting himself. He even went so far as to say that the picture taken showed that the man was falling down, but neglects to say at what point he stood before he fell or how he got up there in the first place.

It is pathetic to note that these great research officers think they are scientific because they join a society for psychic research; and even more pathetic when you see how they act when confronted by a puzzling situation.

Of course, they can glibly quote Myers and Lodge and point to all the great researchers who have accomplished something but only refer to them when they try to prove that mind must always be encased in a body.

They are past masters in writing dry articles about "*Your Unconscious Self*" (see "Prediction," October, 1950) and always wind up with a lot of strange phraseology which usually means that they have discovered something but don't know what it is.

If these psychic researchers would stop quoting and misquoting Lodge, Doyle, Flammarion, etc., and sit in a few seances with some outstanding Spiritualist mediums, they might find out that they don't know anything, for if they did, they would be able to take on some knowledge that they cannot find in a book.

Dr. West's article is supposed to be about the unconscious self, but in the last paragraph on page 18 of "Prediction" he says: "*There is some danger however in using the words unconscious mind.*" True, there is a danger but the greatest danger is to be misinformed by the informer.

"Plain Busy Bodies"

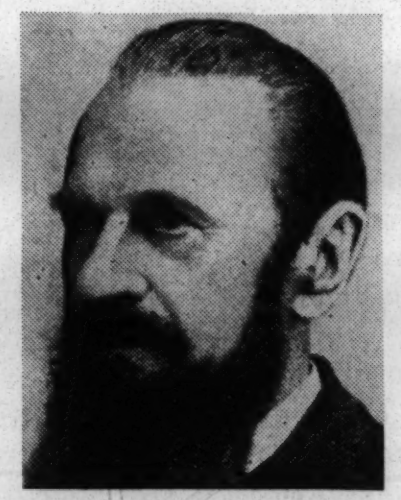
"*There is no protection against malice and just plain busybodies,*" said Justice Robert H. Jackson when speaking to a group of lawyers in Washington. D. C., last September, according to S. Miles Bouton, columnist for the Jamestown Post-Journal.

Mr. Bouton goes on to say that the "*biggest scoundrel in the whole land is he who goes around denouncing people.*"

"*There are,*" according to Justice Jackson, "*official sources of justice to which any denunciation should be directed*" . . . and that goes for those who condemn Spiritualist mediums.

We know of no spectacle so ridiculous as the statement made by Geoffrey Sawer, Professor of Law, National University, Canberra, Australia. Mr. Sawer's article, which appeared in last July issue of Melbourne, Australia's *Herald*, carried the heading, "*Stanford and the Spooks.*"

The article covers that pathetic Stanford University apport case, and now even professors of law throughout the world continually take exception to psychic phenomena and place



Thomas W. Stanford

He left a vast amount of money for psychic research as a result of his satisfactory seances with Bailey, Australian apport medium.

themselves in the category of just "*plain busybodies.*"

To prove a point, Mr. Sawer says: "*There is one further tragi-comic aspect of Thomas W. Stanford's character. He became a firm believer in a debased form of Spiritualism, and until his death, retained faith in a particularly fraudulent 'medium' then operating in Melbourne; accordingly a part of the money he gave to Stanford University was to found a chair for the study and spread of Spiritualist beliefs.*

"*But the University's famous and shrewd President, David Starr Jordan, persuaded him to establish simply a "Chair of Psychic Research' and the chief activity of the incumbents of the chair has been the showing up of fraudulent mediums.*

"*One of the first mediums to be thus exposed was the one who had taken in Thomas Stanford. The 'apports' which this medium had produced in his 'trances' — fossils, coins, etc., supposed to have been evoked from the air by Babylonish and such like spirits — were bequeathed to the new University foundation for psychic research and may still be examined there; many of them were traced by the research staff to a curio shop in Berlin.*"

It is difficult to believe that learned men would stoop so low in an effort to justify their preconceived ideas. The medium in question is Charles Bailey. He is labeled, a fraud by the Honorable Professor Sawer but to think that the Stanford University President would dissipate a quarter of a million bequeathed to the Stanford University and then alibi . . . that is the height of hypocracy.

But assuming that they were honest in their endeavors, what mediums, since they have started dissipating these monies in other channels, have they proven to be fraudulent? Naturally, they started with Charles Bailey and declared the whole thing a fraud with trumped-up charges that the apports were traced to a curio shop in Berlin. They have not stated what apports. They have not given the name and address of the curio shop and they have not said who took the apports from Berlin to Melbourne, Australia.

The only fraud perpetrated seems to be the fact that a dignified college like Stanford would allow such a tremendous amount of money to be dissipated to make no mention of the fact that Thomas W. Stanford's will was deliberately violated.

 CONTINUED FROM PAGE 6

True, the apports are still in shipping cases in the basement of Stanford University because I, myself, in 1948 asked the Professors of Psychology where the apports were located. Now this department is gobbling up all the inheritance, using it to further their own ends . . . department of psychology instead of psychic research.

This preference can be understood and could have been carried out in a gentlemanly sort of a way but then to deliberately try to brand their benefactor a fool did not seem to be enough, they had to add insult to injury and attack his character.

Who Is Ready For It?

Those who have been associated with this thing called Spiritualism, and in fact those who have been associated with all phases of the so-called higher teachings, are familiar with the expression (i. e.) *"he is not ready for it"* or *"she is not ready for it."*

Those statements, when made, really mean that the individuals

Eleanor Holm Rose
She sat on medium's lap.

singled out are not ready in the sense that they do not have the background to comprehend.

Now, the question arises, who is the one to say who is ready for it? By citing experiences which have caused me to come to certain conclusions over a period of years, I hope to be able in this article to answer this question, and no incident has caused me to reorient my thinking more than my recent experiences with Billy Rose and his wife, Eleanor.

For years, I had felt, and to a certain extent I still feel, that it was my job to proselytize, as it were, and open the way for these truths to be presented to those outside the movement of organized Spiritualism. I felt then, and still feel, that much good can come in the way of propaganda when associated with people whose names are news, or with eminent persons who have gained fame in other fields of endeavor.

Not that they are any better than the Spiritualists, not at all. It isn't so much what is said but who says it. The public is usually swayed by "big names" whether the spokesman is qualified to render an opinion on the case in point or not.

In other words, if a Ford, or a Baruch, or a Barkley or a Roosevelt would say that personal conscious survival was a fact, there are those who would "sheep-like" say, *"Oh, I knew it all the time,"* where otherwise they would be afraid to render an opinion.

All religions proselytize in a sense that they advertise, sponsor "stump meetings" and have "go to church" campaigns. But for these drives, the advertising appeals to the eye and mind rather than the heart or the soul. Creed, dogma and "canned" sermons, repeated parrot-like, do not always appeal to the soul nor do I think that legislated religion ever will, no matter how respectable it may seem.

And so, we are still confronted with the question, *"How can you tell when anyone is ready for it?"* This does not mean that the number of people ready to accept the philosophy of life after death are rare. No indeed. Millions are ready and have been ready for years to accept this hypothesis.

All churches teach life after death in some abstract sort of a way but they are not stuck with it in the sense that they have to *prove it.* They ask people to take it on faith and millions do. But the real crux of this phrase: *"Who is ready for it?"* becomes a real problem when centered around demonstrations of physical mediumship.

And that is the reason why many staid Spiritualists have felt justified in "soft-pedalling" the demonstrations or actually refrained from even mentioning the existence of physical phenomena.

The fact is, physical mediumship is the only part of Spir-

Billy Rose
He wasn't ready for it.

itualism that has been continually attacked. It is called sensational and many other names, some too horrible to print. Perhaps the leaders of these organizations have learned by bitter experience that they could better serve their flock by avoiding the ramifications of physical mediumship and by sticking soundly and pointedly to the presentation of the philosophy of Spiritualism? And who can say that these same leaders did not come to their decision by feeling *"They are not ready for it."*

This brings me to the Billy Rose affairs which started when Rose printed a story about Patience Worth in his *"Pitching Horseshoes"* column some months ago.

I thought I sensed his interest in psychic phenomena and wrote him a letter asking whether he would like to attend a seance. He accepted and accompanied by his wife, Eleanor, attended one of Frank Decker's regular Friday evening seances at the Sherman Square Hotel, 71st and Broadway, N. Y. C.

I had hoped that Mr. Rose and his wife could attend a seance at a time when I could be present but this was not possible but a complete report was submitted.

There were twenty people present including Frank Decker, the report reads and the seance was opened in the usual way.

Patsy, Decker's spirit collaborator, was the first to manifest, greeting those present by name and by touching many with the trumpet. When he greeted Eleanor, she responded and Patsy reassured her that there was nothing to be frightened about.

Patsy then greeted Billy Rose, but the response was rather low and timid. Patsy raised his voice and said: *"Say hello Billy."* This time. Billy responded with a good *"hello"*— in a normal and more enthusiastic way.

Shortly after this Billy asked Patsy if he was *"A Haunt,"* pronouncing it with not too

(CONTINUED PAGE 8)

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LET ME TELL YOU . . .

CONTINUED FROM PAGE 7

much emphasis on the *"a,"* whereupon Patsy said, *"Spell it!* Billy did: *"h-a-u-n-t."*

Patsy replied, *"That is different, as long as you do not mean the German kind."* There were a few sallies back and forth, then Billy asked Patsy what his name was. The answer was, *"Patsy."*

Billy continued: *"What was your last name?"* and received the response: *"I haven't any."*

Billy: *"You must have another name, don't you know it?"*

Patsy: *"Yes, but I have never told anyone my full name. You will meet others who will give their last names, such as Bert Wells and Jim Riley, but I never give my full name. I passed over when I was seven years old."*

Billy: *"You're smart for a gal only seven."*

Patsy: *"I'm not a girl, my name is Patrick but they call me Patsy."*

Patsy then asked Raymond, another new sitter, if he would like to assist with an experiment, and after receiving an affirmative answer, requested him to stand, then assisted him to the center of the room near the medium.

Patsy inquired of Eleanor if she, too, would like to assist with the experiment and receiving the answer, *"Yes, if I can,"* explained that some people might think the medium was running around the room. So as to prove Decker was not doing so, Raymond and Eleanor were told to sit on the medium's lap.

The sitters were then asked to hold hands and count off, (i. e.) *one* holding hands, *two* holding hands, *three* holding hands, etc.

Eleanor then asked, *"Can I hold Raymond's hands?"*

Patsy countered, *"You can hold my hand. Feel it?"*

Eleanor evidently felt Patsy's hand for she answered, *"Yes."*

When all of the sitters were accounted for, Patsy assisted Raymond and perched him on one of the medium's knees and directed Eleanor to sit on the other knee.

At this point, Patsy announced, *"Now Bert will take over."* He meant Bert Wells, another spirit guide of Decker's.

Immediately a rich, resonant voice pierced the room: *"This is Bert Wells speaking. Good evening friends."*

This voice from the ceiling, directed from a distance of perhaps 15 feet, addressed Raymond and Eleanor, asked if they could hear his voice clearly. Receiving an affirmative answer, Bert called: *"Raymond, where do you hear my voice?"* Raymond: *"At my right."*

Bert: *"Where?"*

Raymond: *"Now it is in front of me."*

Bert: *"Where did you say?"*

Raymond: *"It is moving all around the room."*

Bert: *"Yes, all around the room."*

Bert's voice could be heard by all as if he were circling the room, high above the heads of the sitters. This evidence, alone, should convince any skeptic, including Billy Rose.

Patsy told Eleanor they were going to try another experiment and that Bert would say *"hello"* while she had her fingers in the medium's mouth.

With his materialized hand, Patsy assisted Eleanor in putting her fingers in the medium's mouth. Under these conditions, Bert said, *"Hello"*—all present did not deny they heard the voice.

Eleanor was then asked to explain to the group just how she was controlling the medium when Bert spoke to her. She complied.

After this, Eleanor and Raymond were assisted to their respective seats by Patsy and the balance of the seance was given over to the manifesting of other entities through direct-voice and independent voice.

Partial list of those attending: Lee Sargent, Dee Sargent, Elizabeth Henry, Mr. and Mrs. William Pooler, Carol McDonald, Lucile Yule, Dr. Alex Yule, Ernest Metcalf, Mrs. Greta Shotten, Violet Walker and H. Greeta Hoover (Mrs. L. V.)

After receiving this information, details of which I checked with other sitters, I was eager to receive a statement from Billy Rose as to what he actually thought of the seance. His reply still has me baffled, for in his letter to me he says: *"I, of course, can't tell you what to print or not to print in your magazine."* And then he refers to the article, a copy of which I sent to him.

In all fairness, Mr. Rose took exception to the account of the seance because he says in his letter: *"The piece* (meaning the manuscript sent) *as written, implies that Mrs. Rose and I are interested in psychic phenomena and that we attended for that reason and that we were convinced."*

There is nothing in the article which implies such to be the case but many times when stories are printed, from a Spiritualist's point of view, they may be regarded in that light because they are submitted by someone who understands the phenomena.

However Rose was careful to insist he was not convinced because he says: *"Nothing could be farther from the truth. We went only because you were gracious enough to come to my office in person and extend the invitation. And our frame of mind was very much like a couple of kids . . . "*

The last part of Mr. Rose's letter set me back on my heels because he says: *"As I told you, the whole thing shaped up to us as a bit naive . . . "*

With a different frame of mind evident, Rose concluded his letter to me by saying: *"Frank Decker is doing the best he knows how. He was very cordial to us and I certainly do not want to recriprocate by saying anything that might hurt him or the things in which he believes."*

And so, it is a question whether or not it is a waste of time to try to make it possible for prominent people to attend

(CONTINUED PAGE 13)

In Three Parts PART II

THE PSYCHIC STORY OF THE BOOK OF ACTS

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With this great outpouring of spirit power began the mighty works of the apostles for the church. Peter and others performed miracles of inspiration and healing. Great confidence was established in the hearts and minds of the people, and the apostles went forward with boldness to preach and to do the work of Christ in all places:

43 And fear came upon every soul; and many wonders and signs were done by the apostles. —Acts 2

The first instance of healing, which was performed by Peter, is recorded in the third chapter of Acts, when the lame man at the gate Beautiful asks alms of Peter and John:

6 Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God. —Acts 3

The gift of healing which Paul writes of to the Corinthians, (1st Cor. 12:9) is here demonstrated—healing by spirit power in the name of Christ. Jesus had healed the sick, and gave assurance to his disciples that they too should heal the sick:

12 Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. —John 14

Preface

The sincere word of truth is usually welcomed by all who seek knowledge. Our Spiritualism, so often maligned and misunderstood, can shine forth brilliantly under the radiance of its true interpretation. All religion must find its living and lasting qualities in whatsoever *truth* it contains. Since religion is the sole activity of the soul's thirst after spiritual truth, then no source of that truth should be neglected by the religionist.

The creed can never completely supply the soul with spiritual knowledge and understanding. Its rituals belong only to the machinery of a church denomination. If the creed is faulty and untrue, then the church is insubstantial and untrustworthy.

We Spiritualists believe in the living truth of the spirit. We expect that such a truth constitutes true religion. We affirm that our foundation is that which has been laid by the Christian disciples of the Master who walked this earth and trusted implicitly to the manifestation of the spirit. What more sure foundation could a religionist have?

We shall, as Hamlet phrased it, "walk out from this world into the air" some day. If this world alone is all there is, then where shall we go? It must be a logical thing to believe when we anticipate another life where the soul is free from sickness and death; where all realization of beauty and spiritual truth shall be made manifest and where every beautiful promise of Jesus Christ is fulfilled.

In the words of a well known hymn which we often sing:

"Other refuge have I none,
Hangs my helpless soul on thee," . . .

We are confessing our belief in the Eternal God who has made the earth, and also a heaven (spirit world) where we shall find our final habitation.

If the Book of the Acts of The Apostles is true, then we are quite certain that that heavenly dwelling place has been contacted. We are also quite certain, therefore, that our Spiritualism is a true message. We do exist after death! We do communicate with those "gone before"! We do have a timely and important message to add to the world's sum of spiritual knowledge.

Our Spiritualist leaders and teachers will do well to emphasize this in all that they do before the world. Let us point to the Christian's book of precept and activity,—(here I mean especially the Book of Acts of the Apostles.)

Rev. Converse E. Nickerson.

Few Christians of today continue the practice of healing. It was once the major part of the teaching of Jesus. When multitudes saw Jesus, and later his disciples, heal the sick, they were strengthened in their faith and believed. They knew by such miracles that the spirit world was a reality, and that its power extended to this world of the material. Words alone could not confirm their faith; only a visible demonstration could make them know that the kingdom of spirit, of which Jesus had preached, was a certain kingdom.

The Jewish priests and the Sadducees were so stirred with envy and fear when they saw such a manifestation of spirit power that they laid hands on the apostles and jailed them. The rulers and the elders of the people together with Annas the high priest and Caisphas, sat in

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Nickerson's Psychic Story . . . CONTINUED FROM PAGE 9

judgment upon these workers of miracles. They said:

16 What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. —Acts, 4

These rulers cautioned Peter and his friends not to speak in the name of Jesus. Peter refused, telling them that he ought to "obey God rather than man." They further threatened the apostles and let them go, finding nothing for which they might punish them.

Then the apostles prayed,

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. —Acts, 4

Their authority among the people rested upon their wonderful mediumship. That they were marvelous instruments in the hands of spirit forces, cannot be denied:

12 And by the hands of the apostles were many signs and wonders wrought among the people. Acts, 5

Peter was considered such a magnetic personality that the people sought great things from his gift of healing:

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean *spirits*: and they were healed every one. —Acts, 5

Again we find the apostles in prison for their mediumship. This time an angel visits them and opens the prison doors:

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life. —Acts, 5

This phenomenon took place in the night. Here appeared a heavenly messenger from Jesus. He not only appeared, but he did things—he opened the prison doors and he spoke to the apostles.

It is important to notice that the angel directed them to "speak all the words of this life" in the temple. That could only mean that they were to tell of the truths of a spiriual world where there is no sin, no disease, and no death.

We shall be like the angels in heaven when we have cast aside this mortal garment. With it will go all limitation and all darkness. Paul calls that future state a state of glory, for he writes:

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. —2nd Cor., 4

3 Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven for you.* —Peter, 1

This inheritance that fadeth not away is the eternal life of the spirit. In it we shall live anew. The Book of Acts is a testimony of this truth. The philosophy of Spiritualism claims it for this day and generation.

The religion of the soul must include a definite understanding of our future state. Immortality is an inheritance. It is not because we believe in any one creed, but because God is our Father and, being created by Him, we have inherited that life which is imperishable.

When the apostles were found teaching in the temple, the priests and all the senate of the children of Israel called a council together and sent officers to examine the prison. But when the officers found them not in the prison, they returned to the council saying:

23 The prison found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. —Acts, 5

Here is indeed a strange manifestation of spirit power: doors are opened, the prisoner whisked away, and all done without enough commotion to disturb the guards who stood in full view of everything that was done, — and yet they saw nothing. In the days of the Salem witchcraft this would have been deemed the work of devils.

No wonder that word went forth saying:

38 Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught:

39 But if it be of God, ye cannot overthrow it: lest haply ye be found to fight even against God. —Acts, 5

In chapter six we find Stephen earnestly striving for the cause of Christ.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.—Acts, 6

The people "were not able to resist the wisdom and the spirit by which he spoke." Sometimes he was transfigured before them, and once as they sat in the council before him, they looked upon him and saw his face change "as it had been the face of an angel" or spirit.

His preaching was so earnest and full of truth, even to the point of accusation of the people who had slain Jesus, that those who heard him were stricken in conscience and sought to put Stephen to death:

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into

heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened and the Son of man standing on the right hand of God. —Acts, 7

The angry mob then ran upon him, and, casting him out of the city, they stoned him to death. While dying he called upon Jesus to meet him in the spirit world, saying "Lord Jesus, receive my spirit" (Verse 59).

The people were desperate and afraid of this wonderful power that could inspire preachers with fire and eloquence, and could send a heavenly force strong enough to open prison doors. They were worked up to a wild hysteria, seeing that they were powerless to stop the manifestations that were sweeping their cities. Many martyrs were slain during the great uprising that was ushered in by Stephen's death.

We read next of Philip the Evangelist, who preached effectively to the people:

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city. —Acts, 8

Philip was a great medium. Here is evidence of his power, for evil spirits cried out in fear as they left those whom they had held control over. This is also a testimony to the truth of Spiritualism, for if there were no spirits, or no mediums, or if spirits never get possession of mediums, how could they be cast out? The New Testament is placed squarely upon the movements and intercession of spirits. It is their presence in the book that assures its eternal and heavenly message.

There is an endless chain of spirit communication recorded all through its pages. If the record is true then Spiritualism must be true.

Philip was directed by an angel to go to a certain place, so, with full faith in the spirit voice, he went. It is recorded as follows:

26 The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. —Acts, 8

Rev. Nickerson

When Philip reached the place, behold he saw a man sitting in his chariot reading in the book of Isaiah. Philip ran thither and expounded the Scripture to him. The man, who was the Ethiopian queen's high minister, a eunuch, became converted by Philip's words, and was baptized.

Baptism is a ceremony of consecration to faith and devotion to the principles of Christianity. By it the Christian outwardly shows that he believes in eternal life and the Divine promises of good things to come later in the spirit world. It is a crowning act of his faith. It was a ceremony blessed of the spirit and enjoined upon the disciples by Jesus Christ.

John the Baptist declared:

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. —Matt., 3

Now an unusual phenomenon took place:

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus. —Acts, 8

Azotus was about thirty miles from Gaza. We understand from this that Philip was transported by spirit force over this distance.

There are two instances where Jesus was "hidden" or spirited away by celestial power:

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he *passing through the midst of them* went his way.

59 Then they took up stones to cast at him, but Jesus *hid himself*, and went out of the temple, *going through the midst of them*, and so passed by. —John, 8

Such a startling demonstration need not be doubted when we considered that the force of our own spirit moves our physical body about at will: daily we are moved by the power of spirit. The physical part of us is a dull and senseless thing; only when the spirit is active within is there light and understanding, and life.

And Paul—Saul of Tarsus—"yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest and obtained letters to Damascus to the synagogues, that if he found any of them in the way, whether they were men or women, he might bring them bound unto Jerusalem:"

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus (of Nazareth whom thou persecutest. —Acts, 9

Note that Paul did not know who was speaking to him. He asks, "Who art thou Lord?" because he recognized that one in authority was speaking. The voice and the wonder of it, all

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Nickerson's Psychic Story . . . CONTINUED FROM PAGE 11

signified something of great importance.

Right at that moment Paul realized the truth of the existence of a spirit world. Never before had it dawned in his mind that there was communication between that world and this. Here was the living spirit of Jesus standing before him and speaking to him. In verses 17 and 27 of the ninth chapter of Acts, it is stated that Paul saw Jesus. This would intimate that Paul did not recognize Jesus at first for the reason that he had never seen him during his ministry, though Paul lived contemporary with the Master.

The great spirit light that was present was seen by those who accompanied Paul, but they did not see the spirit of Jesus This points to the fact that Jesus was not there in a physical body; if he had been, the companions of Paul would have seen him. Later, in chapter twenty-three, Paul declares:

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. —Acts, 23

Paul was clairvoyant and clairaudient. His mediumship fully comprehended the voice and the presence of Jesus there on the way to Damascus.

So overcome was he by the spiritual visitation that his physical sight was dimmed and he had to be led by the hand. Taken to the house of one, Judas, in the street called Straight, he lodged there for three days, without sight and neither did eat nor drink.

Jesus appeared to a spiritual healer named Ananias and directed him to go and find Paul:

11 And the Lord (Jesus) said unto him, Arise and go into the street that is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. —Acts, 9

Ananias argues with the spirit of Jesus, and declares Paul, from reputation, to be an evil man. Then Jesus replies:

15 Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will show him how great things he must suffer for my name's sake. —Acts, 9

Here is spirit communication in very definite form.

From the healing hands of Ananias, Paul receives his sight.

Next we find Peter healing the man who had been sick for eight years with the palsy, at Lydda:

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. —Acts, 9

Next we learn of the wonderful restoration of Tabitha at Joppa. Certain disciples prevailed upon Peter to come there because they were in sore distress over the seeming death of one of their number. Their friend Tabitha, a woman of "good works and alms deeds which she did," had fallen sick and was called dead.

While the women stood around weeping in the upper chamber where the body of Tabitha was laid, Peter proceeded to "call her spirit back':

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. —Acts, 9

Peter was careful to be alone with Tabitha before performing this healing miracle. He knew that only by concentration and great spiritual force, could she be restored. Weeping women and the commotion which anxiety causes, are not ideal conditions for psychic manifestation. Peace and harmony are especially required.

In the tenth chapter of Acts is recorded the very striking account of Peter's trance and spirit visitation. The word "trance" means a state of spiritual ecstasy: a state wherein the physical senses are overcome by the more accurate sensations of spirit.

Just previous to this, Cornelius, an Italian centurian who lived at Caesarea, was visited by an angel who besought him to send to Joppa and bring Peter hither.

So the stage is all set for the spirit visitation and the message, as we shall see from this dramatic and important account:

10 And he became very hungry and would have eaten; but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to earth. —Acts, 10

Peter was hungry; this fact shows us that his physical condition was in harmony with the symbolic lesson concerning clean and unclean food, which the spirit wanted to impress upon Peter. Peter considered the Gentiles unclean and not worthy to receive the gospel message which Jesus brought.

In this sheet were all manner of "beasts and creeping things, and fowls of the air." A voice said to Peter "Rise, Peter kill and eat." But Peter, being a Jew, refused, saying that he could not eat anything that was common or unclean. Thrice the vision appeared to him. At last, as Peter pondered over the meaning of it, he perceived that it was intended as a lesson to him that the Gentiles were equal with the Jews in the sight of God. He remembered that he had refused to preach to them, and had quarreled with others of the apostles over the matter.

The spirit world was still directing the work of the apostles, and in this way taught Peter his duty in spreading forth the truth about the things of soul and spirit.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them. —Acts, 10

Then Peter went down to the

Nickerson's Psychic Story . . CONTINUED FROM PAGE 12

gate and found the three men whom Cornelius had dispatched:

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. —Acts, 10

The next morning they entered into Caesarea to meet Cornelius:

24 And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I, myself, also am a man. —Acts, 10

I can imagine there were great expressions of happy amazement as these two compared notes on the spirit communication and the angel visitor, for Cornelius explains to Peter how it was that he sent for him:

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. —Acts, 10

This is another instance where prayer is addressed to intelligences in the spirit world, —or at least is answered by such messengers, for the "man in bright clothing" was sent to earth in answer to the prayer of Cornelius. It was the same angel messenger that spoke to Peter on the house top.

Peter preached to Cornelius and his friends. Then, at the conclusion of his words, there was again witnessed the wonderful spiritual phenomena that had occurred at the day of Pentecost, and the Holy Ghost fell on them:

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God.—Acts, 10

The great God of universal power, who created all laws, psychic as well as material, is no respector of persons, or of nations. Therefore wherever the gift of mediumship exists, there also will be the manifestation of spirit communication.

We read that "in those days came prophets from Jerusalem unto Antioch,"—Acts, 11:27

28 And there stood up one of them named Agabus, and signified *by the spirit* that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. —Acts, 11

It is stated in the Old Testament that prophets were seers—see 1st Samuel, 9:9,—"For he that is now called a Prophet, was beforetime called a Seer." A seer, or prophet, can foretell future events.

Agabus was a prophet, and he was enabled *by the spirit* to prophesy.

* * *

For Concluding Article
PART III
See Next Edition

WHAT I OBSERVE. . . CONTINUED FROM PAGE 8

seances of this nature, in fact to attend Spiritualist meetings at all, for the simple reason that regardless of prominence gained by some persons in other fields, they do not necessarily qualify to render a decision when it comes to the technique and presentation of physical phenomena — especially in a dark seance room.

Mr. Rose would hardly accept my opinion regarding talent he should engage at the Diamond Horseshoe. His success in his chosen field is the result of years of experience, the hard way, and even with a great amount of experience, he, too, has no doubt, made mistakes.

By the same token, opinions of prominent people who attend seances should be taken lightly and no one should become disturbed about it. In Mr. Rose's case, he told me beforehand of his friendship years ago with Houdini and other conjurers. They had evidently filled him up with a lot of "claptrap" as to their prowess regarding their ability to duplicate seance room phenomena but what Mr. Rose doesn't know is that these braggarts have never duplicated the phenomena under the same conditions exacted of a medium.

Dunninger always has to have cameramen, newspaper men, psuedo-psychic researchers, and a lot of his cronies present before he accepts these challenges.

Of course, the conjurers never told Mr. Rose this and Rose may still choose to bury his head in the sand and let the world go by, continuing his life in complete ignorance of the fact that human personality does survive death and that people called *dead* can return, talk and walk with us.

The greatest lesson all peoples all over the world must learn is that human beings can disagree but they do not have to necessarily be bitter enemies. Rather all should try to understand that each person is entitled to their opinion whether it is based on experience or the lack of it.

And so, the only conclusion to make regarding the reactions of Billy Rose when he attended the Decker seance is that he was not ready for it. Had he asked me to arrange a seance for him that would have been a different matter but he didn't . . . meaning that people are ready for it when they do the asking and make sincere inquiry—all others should be left alone.

That is the lesson I had to learn and many other enthusiastic Spiritualists will have to learn—even with members of their own family. If people are guided by this lesson they save much valuable time and many a heartache.

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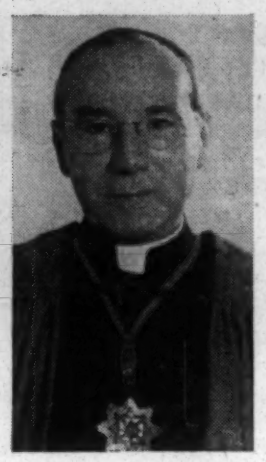

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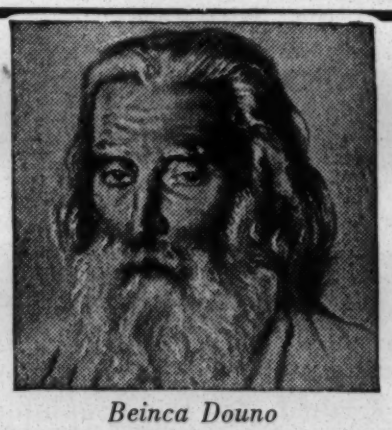

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SPIRITUALISM'S GREATEST HOUR

By

Maurice Barbanell

What will history say is Spiritualism's greatest hour? To assume the mantle of a prophet is usually a profitless task.

The obvious answer to the question would seem to be that our greatest hour was the advent of Modern Spiritualism. Neither the Fox sisters, the members of their family, nor any of the early pioneers who endured martyrdom because they were loyal to an unpopular truth could have foreseen the startling results of their labors.

Who could have foretold that the spirit rappings heard by two children in a small village would reverberate round the world, and that, as a result, millions would become possessed of a knowledge that has enriched their lives and freed them from mental and spiritual slavery.

Yet history, which has a habit of not choosing the obvious events to engrave them with indelible letters on its pages, may select some other happenings as our greatest hour.

My own view is that we have not yet achieved the ideals which will bring us our greatest lustre. Look around the Spiritualist movement today in any part of the world and note with pride its progress, and with sorrow its defeats. Are we worthy of the great power which seeks to use us as instruments of a divine purpose? Is our code of conduct in line with the knowledge which has been revealed to us?

Here are some of the ideals which must be attained before, in my view, we can think in terms of our greatest hour. Spiritualists must become exemplars, their lives lived in such a fashion that they stand out in any community as the best neighbors and the best citizens.

All the barriers, that are at present obstacles to spirit communication, must be broken down. They are man-made, not God-made. One day, spirit communication may be as simple as the radio or television. At present, there are so many obstacles that I marvel at our receiving any spirit messages.

We all possess mediumship in some form or another, because we all have psychic faculties, they are part of our heritage. In most cases, they are so dormant that they are seldom, if ever, called to the surface. Alas, we have to rely upon other people's psychic faculties to receive our communications.

Even then we cannot meet our communicators half way, though there is the common nexus of spirit, for we and they are spiritual beings. We cannot rise to *their* heights. They have to come down to *our* level before we can appreciate their presence.

One day, as part of our greatest hour, all human beings will naturally exercise their psychic faculties, as today we do our physical senses. Telepathy will possibly replace speech, which, after all, is but a clumsy method of expressing thought and conceals more than it expresses.

The grief and mourning associated with death will be abolished. Now, we rejoice when a child is born, and sorrow when a person dies. It may be that in the larger life there is sorrow when a child is born into our world, and rejoicing when a soul reaches theirs.

As part of our greatest hour we will recognize that death is as much a servant of God as

Spiritualism's Greatest Hour . . . CONTINUED FROM PAGE 14

life. We will know that it produces no real break in the sequence of existence. We will congratulate those who have arisen through death to enjoy greater freedom and extended opportunities of service.

When that time is reached, graveyards will be relics of antiquity, and the trappings and the pomp associated with funerals will be forgotten anachronisms. Cremation will be the normal procedure for disposing of bodies which have served their purpose. Incidentally, this is the only hygienic method. Today we are in danger, because of overcrowded cemeteries, of the dead pushing the living off the face of the earth! —as Bernard Shaw has so succinctly pointed out.

There will be no empty chairs in the home, no lamentations "*for the touch of a vanished hand and the sound of a voice which is still.*" We will recognize that we are constantly in the presence of those we love, and who love us, because the family hearth will be our altar. By that time churches will have changed out of all recognition. They will no longer quarrel over archaic creeds which have divided mankind and caused bloodshed.

Theological doctrines will be replaced by living inspiration. After all, the first is man-made; the second is divine in origin. The prophet and the priest will serve side by side, as they did in olden days.

Then religion will not, as it does now, attempt to arrest the march of progress or science merely because they conflict orthodox beliefs.

Faith will be supplemented by knowledge. The inventions of science will be used to aid mankind instead of destroying

Maurice Barbanell
Former Editor
Psychic World (*)

him. Science will have a religious motive and religion a scientific basis. The purpose of religion will be, not to threaten punishment to unbelievers, but to work hand in hand with science and philosophy, for they all should be humanity's handmaidens.

Human society will be transformed. Judges, for example, will be chosen because they are clairvoyant. The whole structure of the law will be altered, and the machinery of courts changed, when the judge, using his psychic gift, will be able to tell from the aura who is speaking the truth and who is lying.

Economic circumstances will be changed completely. There will be no square pegs in round holes. The natural bent and latent gifts of each child will be recognized and developed by wise and experienced tutors from an early age. There are today thousands of potential poets, dramatists, artists, musicians and writers whose gifts are never expressed because of economic necessity. The inspiration of a higher life, coming from great and enlightened beings, will be able to utilize the latent talent of this world for the service of humanity.

Instead of our systems being built on selfishness, greed, avarice and the lust for power, be it that of the individual, class or nation, we will have substituted co-operation and service.

Mankind will no longer live in fear, for all will be conscious of their divine origin, and will express the dignity, nobility and lustre which now so seldom finds expression. When all this happens it will be Spiritualism's greatest hour. "How long, oh Lord . . "

(*) Discontinued as of January, 1951; forced off the market due to paper rationing.

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CHURCH NEWS

Reading, Pennsylvania

A Spiritualist church has been represented in a parade. It happened at Reading, Pennsylvania, several weeks ago. The parade was arranged by the Junior Chamber of Commerce. An invitation was extended to all churches to participate.

There were twenty floats. The one assembled by the First Spiritualist Church attracted the widest attention. The truck and driver were furnished by a local auto dealer but William W. Rishel, secretary of the First Spiritualist Church, does not say whether the auto dealer was a Spiritualist. In any case, the report points out that all courtesies were shown alike to each church.

This is something for all Spiritualist churches to bear in mind when similar events occur in their home city.

Elmira, New York

Pauline Hamm was ordained recently by Rev. John Heiss, president of the G. A. S. Association. The ceremony was held in the Universal Spiritualist Church, 225½ Franklin Street, Elmira, New York.

The Rev. Heiss also presented associate minister certificates to Lucy Hall, Jerry Tuma, Ivah Leland, William Prindle, Bertha Landis and Bertha Bogardus.

The Rev. Hamm reports that Jerry Tuma's prophecies attracted a large audience to the church recently. These prophecies, taken down at the time, specifically say the war will be intensified as the months pass. There is also a veiled warning about Alaska being invaded by men who will be disguised as Eskimos. Two important dates are cited. Watch them in 1951—June 17th and August 13th.

Tuma's spirit collaborator, Dr. J. Edmund Livingston, also predicts a very difficult winter; especially low temperatures in Florida and California with the crops endangered. Also tropical storms in the Philippines and Japan, according to Rev. Hamm.

The prophet insisted: *"Don't put too much trust in Japan. The white and yellow philosophy will never mix. There will be full mobilization in England and attacks made on Norway and Sweden; enemy submarines are in and about the waters of the Pacific and Atlantic coast."*

Tampa, Florida

The Shrine of the Master Memorial Spiritualist Church was dedicated last month with services at 1308 Memorial Highway, Tampa, Florida, according to the minister, Rev. Dorothy Graff - Flexer. Guest mediums, Rev. Clifford L. Bias and Rev. Nellie Curry, were featured.

SHRINE OF THE MASTER
Rev. Dorothy Graff-Flexer, Minister

Rev. Flexer

The Rev. Flexer, who devotes a great deal of her time to spiritual healing, conducts regular services every Sunday evening at the above address.

St. Louis, Missouri

The annual convention of the Federation of Spiritual Churches and Associations, Inc., will be held September 26th to the 30th in the Cotillion Ballroom of the De Sota Hotel, 11th and Locust Streets, St. Louis, according to Dr. Charles Rohlfing, secretary, Committee for Arrangements.

From time to time, additional information regarding this convention will be published.

St. Joseph, Missouri

Assistant pastor, Robert Smith, of the Spiritualist Episcopal Church, 2102 Felix Street, St. Joseph, Missouri, volunteered for service in the U. S. Navy, according to the Rev. Lytle Sensabaugh, minister.

The church secretary also reports frequent visits of their minister to the Truth Center of Christianity, Kansas City, Missouri, where Rev. Sensabaugh was featured by Dr. M. D. Russell and Rev. Charles M. Ball, pastors of the church in that city.

West Englewood, New Jersey

For over 12 years, the Rev. Marie Louise Gallo has devoted her time to spiritual work. Just recently, she was appointed pastor of the John's First Memorial Spiritualist Church, 27 West Englewood, New Jersey, according to Angela Galipoli, secretary.

Regular message services are now being held every Sunday, Monday and Wednesday evening; also Friday afternoon at 2.

The Rev. Gallo, ordained in 1924, was previously affiliated with the Mount Pitcairn Church of Jersey City. She is a lecturer, teacher, healer and mental medium.

Rev. John Heiss ordains Pauline Hamm at Elmira, N. Y.

The photograph, above, was taken during the ordination service at the Universal Spiritualist Church, Elmira, New York. Left to right: Lucy Hall, Jerry Tuma, Ivah Leland, Mrs. John Heiss, Rev. John Heiss, president of the General Assembly of Spiritualists; Rev. Pauline Hamm, William Prindle, Bertha Landis and Bertha Bogardus. Flower girls: Christina Tuma and Lois Harlan.

Rochester, New York

Linda Linhos was ordained recently by Rev. Helene Gerling, at the Center Temple, Rochester, New York, headquarters for the Universal Psychic Science Association.

Those taking part in the ceremony: Rev. Ella Thomas, Christine Linhos, Louise Glenwright, Clarence

Linda Linhos

Schlegel and Eugene Manning. A program of appropriate music featured: William Christian, Rev. Minnie Fay and Gail Linhos.

The special service was followed by several discourses: Rev. Linhos, Rev. Helene Gerling and and Rev. J. Bertram Gerling who also took part in the message service, featuring: Rev. Ella Thomas.

A reception, given by Marie Schlegel, hostess of the evening, followed.

Toledo, Ohio

Many churches throughout the country have made it a point to circularize Spiritualists in their vicinity once a month. These churches send out postcard announcements, listing all their activities. Unusual success results.

A case in point is the First Spiritualist Episcopal Church, 636 Western Ave., Toledo 9, Ohio, of which Rev. Fred L. Felix is the minister.

During the past several weeks, the S. E. C. Church announced all their Christmas activities; the Night of Prophecies (December 31st); lecture subjects each Sunday in January; and other special social events.

The attendance enjoyed during the recent visit of the Rev. John W. Bunker of Eaton Rapids, Michigan, was, because of these notices, way above average. The Rev. Bunker lectured, demonstrated mental mediumship, and conducted two apport seances during his engagement.

Buffalo, New York

Norman H. Mootz was ordained recently at a special service in the Cold Springs Spiritualist Church, Inc., 1445 Jefferson Avenue, Buffalo, N. Y. Rev. Robert J. Macdonald, vice-president of the National Spiritualist Association, officiated.

Detroit, Michigan

Rev. Edith L. Green, 2212 W. Grand Ave., Detroit, Mich., pastor of the Allen Memorial Spiritualist Church of that city, recently announced that her church is now affiliated with the S.E.C. of Eaton Rapids, Michigan, and that it will now be known as the *Allen Memorial Spiritualist Episcopal Church* of Detroit, Michigan.

The charter was presented to Rev. Green by Rev. John W. Bunker, president of the Board of Clergy of the S.E.C.

Guest mediums to serve Rev. Green's church in the near future: Loretta Schmidt, Maude Fox, and Robert Chaney.

Garrett's New Book

Eileen Garrett has written a new book: "*The Sense and Nonsense of Prophecy.*" The review says: "*. . . the sheep are separated from the goats*" — meaning mediums, of course. Eileen tells: "*why they are, what they are and who made them that way.*"

Now if the little lamb would just give the names and addresses of the goats, something might be done about it. Those who use the scientific approach should always follow through and give facts based upon actual experience—and not just platitudes.

The little lamb should also present her evidence—proving the fact that, indeed, some mediums are really goats. And what's wrong with a goat? Nothing—only when those who run down mediums insist upon making them "*the goats*" by ridiculing them.

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Birmingham—Unity Ch. of Spiritual Science, 2524 N. 7th Ave.; Sun. 3 & 7 P. M.; Pastor, Rev. Gertrude Baker; Treas., Beulah Kennedy. Phone: BK-46808.

ARIZONA

Phoenix, Arizona

1st Sp'list Ch. of Arizona, 10th St. and E. Filmore; Sun. Lyceum 9:45 A. M.; Services, 11 A. M. and 8 P. M.; Junior League 6:45 Pres. Sarah Snyder, 1408 N. 3rd St.

Harmony Chapel, 1738 W. Van Buren; Sun. 2:30; 4:00 & 7:45 P. M.; Edwin W. Ford (N.S.T.)

CALIFORNIA

Alameda — Brotherhood Sp'list Ch., 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H .Manning. Phone LA 2-2316.

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Alhambra—The Pyramid Church, 326 South Atlantic Blvd.; Sun. 7:30 P. M.; Tues. 2 P. M.; Rev. Emma E. Kingham; Phone: AT 2-8632.

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Escondido—Ch. of Spiritual Wisdom, 352 W. 5th St.; Healing 7:15; Lecture 7:30 P. M.; Rev. C. E. Goodale, pastor; F. E. Watson, sec'y.

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Fresno, California

Church of Revelation, Inc., 985 Palm Ave.; Sun. & Wed. 8 P. M.; Friday 2 to 4 P. M.; Unfoldment Class—Friday 8 P. M.; Rev. Janet Stine Wolford.

Society of Divine Science, Inc., 744 Mildreda Ave., Sun. 8 P. M.; Rev. Edna Kelley.

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Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

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Hollywood, California

Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

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Huntington Park — Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

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Long Beach, California

Temple of Christian Philosophy, 1105 Raymond Ave., Sun. 7:30 P. M.; Kosmon Club, Thursday 1 P. M.; Rev. Lola Reddig; Telephone: 82316.

People's Spiritualist Church, 785 Junipero St.; Sun. 8 P. M.; Rev. Edith M. Niles, Pastor; 721 East Broadway; Phone: 730-28.

Spiritual Science Church, I.G.A.S. Charter No. 126; 1202 East Plymouth St.; Rev. Mary C. Pirtle.

Carl Horton Pierce Memorial Healing Center, Villa Riviera Hotel, Chapel in the Sky, Suite No. 1601, 800 East Ocean Ave., Sun. Vespers 2:30 P. M.; Mon. & Thurs. 8 P. M.; Dr. C. Richard Minugh; J. Leigh Denton; Telephone: 6-7261.

Ch. of Divine Light, 2276 American Ave.; Sun. & Thurs. 7:45 P. M.; Pastor, Rev. Beulah Englund, Phone 404955; Ass't, Billy Hall.

Temple of Spiritual Science, Masonic Temple, 835 Locust St., Sun. 7:30 P. M.; at 331 Daisy Ave., Thurs. 7:30 P. M.; Minister Rev. Rosa Locke; Phone: 65-0108.

Los Angeles, California

Wilshire Sp'list Ch., 508 So. Hobart Blvd.; Sun. 11 A. M.; Tues. 8 P. M.; Rev. Ethel Van De Water.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R .Courtney, Founder; Rev. Maria A. Sykes, Pastor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance, Sun. 11 A. M.; Pearl Irene Barnes.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickley, Phone, TI 2104.

Spiritual Fellowship Group, 943 South Hoover St., Wed. 2 & 7:30 P. M.; Sun. 2:30 to 4 P. M.; Sun. 7:30 P. M.; Rev. Jane M. Sipes; Phone: DU9-2280.

Christian Spiritual Church, 8126 Crockett Blvd.; Sun. 7:30 P. M.; (I.G.A.S.) Pastor: Rev. W. H. Jacobson; Phone: LAfayette 4619; Pres. Rev. Ida Hill; Sec'y: Mrs. M. Mendenhall; 4424 Long Beach Blvd., Long Beach.

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Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P. M. Mitzie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 626 West Grand Ave.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms (Hi 4-1684).

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Sacramento—Liberal Spiritual Ch. U.C.M. No. 85, I.O.O.F. Hall, 9th & K Sts.; 4th Floor; Sun. 2:30 & 8 P. M.; Healing 7 P. M.; Rev. Ruth Moser, P. O. Box 428.

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San Bernardino—Church of Revelation; Branch No. 14; 754 Mt. View Ave., Sun. 7:30 P. M.; Rev. Ruth I. Roberts.

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Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.). Florence S. Becker.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materialization and Direct Voice Medium. Pastor's home, 2940—19th Ave.

The Little Church (Sp'list), 887 Valencia St.; Sun. & Thurs. 7:45 P. M.; Sun. School, 10 A. M.; Healing Class, Mon. 7:30 P. M.; Unfoldment Class, Tues. & Wed. 7:30 P. M.; Rev. Alda Scheierman.

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First Spiritualist Temple, 3324 17th St. (near Mission) Sun. & Wed. 2 & 7:30 P. M.; Albert N. Therriault, Sec'y.

Christian Spiritualist Church, 4th floor; 414 Mason St.; Sun. 2 & 7:30 P. M.; Atela Chisholm.

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Grace Spiritual Ch., I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. messages 2:30 P. M., Lectures & Healing 7:30 P. M.; (4th Sun. 2-4 P. M. circles); Rubie Swisher, Pastor.

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Star of East Sp'list Ch., 1925 Curtis; Sun. 7:45 P. M.; Rev. Frieda Nicklis; Phone: GLendale 7344.

Temple of Harmony Spiritualist Church, 27 West First Ave.; Sun. 10:30 A. M. & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

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Pueblo—Temple of Spiritual Light of America, 212½ W. 7th St.; Sun. 7:30 P. M.; Wed. 1 P. M. and Thurs. 2 to 4 P. M. Healing at 631 E. 5th; Rev. Rosie Lyons, pastor.

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The First Ch. of Divine Light, Inc., 303 Park St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Clifford H. Doucette, Pres.—Phone: Manchester, Connecticut 2-1841.

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New Haven—Alliance Center of Inner Vision; 1023 State St., Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

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Ch. of Two Worlds, 2460 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda D. Egbert, Sec'y, 7529 Alaska Ave., N.W.; Minister H. Gordon Burroughs; Phone, EMerson 0010.

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Elizabeth Memorial Sp'list Ch., 729 North East 71st St., Friday, 7:30 P. M.—January through July; Rev. Marie Wilson.

The Spiritual Ch. of Christ, 1260 N. E. 111th St.; Wed .& Sun. 7:30 P. M.; Pastor, Maude Allen.

Sp'list Memorial Ch., 3801 N. E. 1st Ave.; Sun. 7:45 P. M.; Messages, Wed. 8 P. M.; Pastor, Madge Hart; Ass't Pastor, Bert Wiley.

Little Shenandoah Sp'list Ch. 601 S. W. 7th St. (cor. 6th Ave.); Sun. & Wed. 7:45 P. M.; Pastor, Rev. Ermel McNabb; Co-pastor, Pearl Hinkson.

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Ormond Beach — First Spiritualist Temple, 33 North Atlantic Ave., Sunday 7:45 P. M.; Rev. Elsie Fishburn Hicks, minister; Phone: Daytona Beach 7010.

xxx

Sarasota—Shrine of The Master, Woman's Club, Palm & Park St.; Fri. 7:45 P. M.; Rev. Dorothy Graff-Flexer, pastor.

xxx

St. Petersburg, Florida

People's Sp'list Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:45 P. M.; Rev. Nellie Curry; Rev. Clifford L. Bias and visiting Camp Chesterfield mediums.

Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Thurs. 7:45 P. M.; Rev. Clara Knost-Larrick, Pastor; W. H. Larrick, Sec'y.

Spiritualist Church of The Beloved, 2800 Central Ave., Ethel Post-Parrish.

xxx

Tampa, Florida

Occult Center School & Ch., 8806 Florida Ave.; Sp'list Service Sun. 8 P. M.; Rev. Nellie Cherry. (Phone 32-18057.

Shrine of The Master, 1308 Memorial Highway; Sun. 7:30 P. M.; Pastor, Rev. Dorothy G. Flexer, Phone 32-7492.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 P. M.; Wed. 8 P. M.; Healing and Messages; Pastor, Anna Zalokar.

Chicago, Illinois

1st Sp'list Episcopal Ch., 721 Belmont Ave.; Sun. 7:30 P. M.; Rosemary Kelly, Associate Pastor.

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 Ashland Ave.; Sun. 3 & 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs. Phone Walbrook 5-4750.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

1st Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave.; (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Ch. of Living Thought, 2729 South Keeler Ave.; Sun. 7:30 P. M. service in Czech language; Charles Golan; Rud Prikop, 2455 S. St. Louis Ave.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P. M.; Rev. Emma Binz.

Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.), 2517 W. Fullerton Ave.; Pres., M. Schatz; Sec'y, E. Olsen.

Star of the East Psychic Science Temple, 812 W. 69th St. (2nd floor), Sun. 7:30 P. M.; Rev. Louise Lewis, pastor.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister, Rev. John Skinner; Phone HEmlock 4-9181.

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P. M.; Rev. Hazel Themascus. Phone Republic 7-5616.

Evangelical Spiritual Ch., 654 N. Parkside Ave.; Rev. Harry H. Hilborn, pastor; 5923 Westlake Ave.; Ass't Betty Samples.

Bethel Spiritual Ch., 2115 N. California Ave. Sun. & Thurs. 8 P. M.; Candle Light Service 2nd Thurs.; Rev. Eliz. Palmer-Heller; Phone: Capitol 7-2110.

St. Paul's Spiritual Ch., 4201 W. Armitage; Sun. 8 P. M.; Pastor, Rev. Louise Quinn; Phone: KEdzie 3-1174.

Friendly Spiritual Ch., 240 W. 63rd St., Sun. 8 P. M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

Ch. of Higher Spiritualism No. 2; 554 North Cicero; Sun. 7:30 P. M.; Candle Light Service 2nd & 4th Sun.; Rev. Ruth A. Foster. Phone: COlumbus 1-2429.

Flower Candle Light Guide Spiritual Science Ch.; 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney. Phone: GR 7-1707.

Sunflower Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: ALbany 1416.

Belmont Spiritualist Church, 1219 Belmont Ave.; Sun. & Thurs., 2:30 & 8 P. M.; President: Gertrude McAllister; Phone: Van Buren 6-1625.

Puritan Spiritualist Church, 812 West 59th St.; Sun. 8 P. M.; Rev. Rose McKay, 8209 East End Ave.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Sun. & Thurs. 7:30 P. M.; President: Freda Brown; Phone: HEmlock 2447.

Faith Spiritual Church, 2614 North Austin Ave.; Sun. 10:30 A. M.; Fri. 7:30 P. M.; Revs. Fred and Emily Ludmann.

Scientific Center of Spiritualism, Orchid Room, Midland Hotel, 172 West Adams St., Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 P. M.; Wed. 7:45 P. M.; Class: Tues. & Fri. 8 P. M.; Social: 2nd & last Sat.; Rev. Anthony Camardo; Phone: CApitol 7-6333.

Third Ch. of Higher Spiritualism, Hamilton Hotel, 20 S. Dearborn; Sun. 7:30 P. M.; Rev. Henri Zacharias. Phone, Sunnyside 4-3902.

Sp'list Ch. of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; service 8 P. M.; Pres., Theo. Siers; Phone B. E. 5-7455.

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

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Danville — Danville Sp'list Ch., 10½ N. Walnut St.; Rev. Clay Campbell, 128 Tenn St. Phone 1399-J.

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Decatur—First Spiritualist Church of Truth, 993 North Edward St.; Sun. 8 P. M.; Rev. Grace Bowman Brown, 940 North Edward.

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East St. Louis, Illinois

Spiritualist Science Church, 16th & Cleveland Ave., Sun. & Wed. 7:45 P. M.; Laura Connol Phillips; Sec'y: Mrs. Clarence Prater, R.F.D. No. 2, Millstadt, Ill.

First Victory Spiritualist Church, 1120 St. Clair Ave.; Clara Schaeffer, Pastor.

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Joliet—1st Sp'list Ch., Jasper & Glenwood Place; Sun. 2:30 P. M.; Opal Veazie, Pres.

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LeRoy—J. T. & E. J. Crumbaugh Spiritualist Church, Sun. Lyceum, 1 P. M.; Services: 2 P. M.; Minister: Rev. Charles C. Cunningham.

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Peoria—Spiritual Ch. of God Center, 416 Hamilton Blvd.; G.A.R. Hall; Sun. 7:30 P. M.; Wed. 7:30 P. M. at 622 Main St. in I.O.O.F. Hall; Rev M. E. Price; Phone: 2-4608 or 3-6190.

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Rockford—1st Sp'list Ch. of Rockford, 323 N. Main St.; Sun. 7 P. M.; Pastor, Edna Simerson; Phone 3-6955.

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Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

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Westmont—Unity Spiritualist Church, 13 West Quincy St.; Sun. 7:30 P. M.; President: Mrs. E. A. Backlund.

INDIANA

Anderson, Indiana

Madison Ave. Spiritualist Temple, 13th & Madison Ave.; Sun. 7:30 P. M.; Thurs. 2 & 7:30 P. M.; Rev. Fanchion Harwood.

Spiritualist Temple of Truth, American Room, Anderson Hotel; Sun. 7:30 P. M.; Rev. Virginia Leach Falls.

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Elkhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

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Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Thurs. and Sun. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

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Fort Wayne, Indiana

Sp'list Ch. of Divine Science, N.S.A.; 1615 Wells St.; Sun. 9:30 A. M. & 7:45 P. M.; Thurs. 2 & 7:45 P. M.; Rev. Bernice Brock.

1st Episcopal Spiritual Ch.; Wayne & Harmer Sts.; Sun. & Wed. 7:45 P. M.; Pastor, Clyde E. Driver; Ass't Pastor, Liness Pettibone.

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Gary, Indiana

1st Sp'list Ch., of Gary, 2430-2 West 11th St.; Claude Dixon, Pres.; Sec'y, Reba Schallon, 228 Ellsworth St.

Temple of Spiritual Life, Labor Temple, 35 E. 6th Ave.; Sun. 7:45 P. M.; 2nd & 4th Sun. 2:30 P. M.; Rev. Carrie L. Frame; Ass't pastor, Rev. Elam H. Frame.

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Hammond — Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Spiritualist Church, 1415 Central Ave.; Sun. 7 P. M.; Dr. B. F. Clark; Rev. Dollie Clark.

(INDIANAPOLIS, CONTINUED)

Progressive Spiritualist Church, St. Clair & Park Aves.; Sun. & Tues. 7:30 P. M.; Pastor: Rev. John F. Van Meir.

Truelight Spiritualist Church (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep; Carol Reep.

Sp'list Center Ch., Inc.; 1901 Lexington Ave.; Sun. 7:45 P. M.; Wed. 2:30 & 7:45 P. M.; Pres. E. Harry Hudson; Sec'y: Carrie A. Ayers.

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Lafayette, Indiana

Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

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La Porte—People's Psychic Ch., 1001 Jefferson Ave., Pastor and Pres. Charles W. Mills, 601 Central Ave.

xxx

Muncie—1st Unity Sp'list Ch., 517 Rex St.; Sun. 7:30 P. M.; Pres Frank I. Horner.

xxx

Richmond — The 1st Sp'list Ch. (N.S.A.), Westcott Hotel Auditorium, Sun. 7:30 P. M.; Wed. 7:30 P. M.; at 504 S. 5th St.; Pastor, Frank Schroeder; Pres. Dr. H. Lee Wintrow.

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South Bend—Ch. of Spiritual Truth, 519 South St. Joseph St.; Sun. 8 P. M.; Rev. Marie Smith, Pastor.

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Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Johnson Chapel Psychic Center, 1018 Euclid Ave.; Sun. 8 P. M.; Rev. Wm. Leach; Rev. Vessa Huffman.

KANSAS

Kansas City, Kansas

1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Ch. of Spiritual Friendship, 1210 Troup St., Lyceum Sun. 10 A. M.; Wed. & Sun. 8 P. M.; Rev. W. E. Rister.

Unity Christian Spiritual Science, Inc., 500½ Minnesota Ave., Sun. & Thurs., 8 P. M.; Dr. Kate Fairchild, Pres. U. C. S. S., Minister; Phone: Drexel 0170.

KENTUCKY

Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Bickner Lane. Phone 1910-M.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Church) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. Healing, 1 P. M.; Rev. Elizabeth Dennis; Phone: Liberty 4512.

United Bible Spiritual Temple, 1830 Bolton St., Sun., Wed. & Fri. 8 P. M.; Rev. Grace P. Bauer.

(BALTIMORE, CONTINUED)

The Spiritual Sanctuary, 2606 Eutaw Place at North Ave.; Sun. & Wed. 7:45 P. M.; Pastor, Rev. Robert J. Barnes, 818 Powers St.; Phone HO-4408.

MASSACHUSETTS

Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sun. 7:30 P M.; (N.S.A.) Rev. Harre C. Milesi.

Spiritual Temple of Truth, Columbus Arms Hotel, 455 Columbus Ave., Sun. 8 P. M.; Rev. John E. Reese, minister; Phone: KE 6-1905; Ass't pastor, Rev. Josephine Gilbert.

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Cambridge — First Spiritualist Church, 536 Massachusetts Ave.; Wed. 8 P. M.; Marion F. Upham, pastor.

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Fitchburg — 1st Spiritual Alliance Ch., 22 Knowlton Terrace; Mildred D. Smith.

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Quincy—First Spiritualist Church, Coolidge Bldg., 1511 Hancock St., Tues. 7:45 P. M.; Bertie DeYoung, Pastor.

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Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Spiritual Alliance Ch., 137½ State St., Room 302. Pres. Clara Barnett; Pastor, Rev. Maude E. Taft; Sec'y, Alice Thurston; Treas., Joseph Henneberg.

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Worcester—First Spiritualist Church, 35 Oread St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Jane Liberty, 771 Main St.

MICHIGAN

Battle Creek—Sp'list Ch. of Divinity, Carpenter's Hall, (I.S.A.) Sun. 7:30 P. M.; President, Glenn R. Brenner.

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Bay City—Congregation of Spiritual Unity, 515 South Linn St.; Sun. 7:45 P. M.; Sec'y: Irene C. Hay; Pres.: Clara Trombley, 909 Hart St., Essexville.

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Cadillac—First Spiritualist Church, 122 East Nelson St.; Guy Curtis, President.

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Coldwater — Spiritual Temple (I.S.A.) 52½ West Chicago St.; Sun. & Mon. 7:30 P. M.; Rev. Pearl Burns; Phone: 221-J.

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Detroit, Michigan

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

Spiritualist Shrine, 6218 16th St.; Pastor, Rev. Leone Leach, Phone Ty 62558; Sec'y, Rev. Helen Britt.

1st Sp'list Temple, Samaritan Temple, 5045 Fourth Ave.; Sun. 7:30 P. M.; Pres., John Throop; Sec'y, Goldie M. Dodd.

Trinity Spiritual Ch., 2501 Coplin Ave., Sun. 11 A. M. & 7:45 P. M.; Rev. Sarah Anderson, Phone Wa 1-8367.

First Psychic Church of Brightmoor, 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.

(DETROIT, CONTINUED)

(DETROIT CONTINUED)

Christian Church of Progress (Spiritualist) Eastern Star Temple, 80 West Alexandrine Ave., Bertha Woodroe, Sec'y.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St., (at Second Ave.) Sun. 7:45 P. M.; Rev. Edith L. Green. Phone: TYler 4-1004.

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Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St., Rev. Ruth Walling.

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Flint — Spiritualist Episcopal Ch., Dartmouth Ave. & Avenue "A"; Sun. 7:30 P. M.; Rev. Pearl Reinhardt, Minister; President, Rev. Noah Rice, 515 W. 2nd Ave.

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Grand Rapids, Michigan

Sp'list Ch. of Divine Light, 1107 Sheldon, S. E.; Sun. 3:30 & 7:00 P. M.; Secretary, Mrs. J. C. Rector, 34 Shelby St., S. W.

Spiritual Lighthouse of Truth Ch., Maccabee Temple, 126 Sheldon Ave.; Sun. 3:30 & 7 P. M.; Tues. & Thurs. 8 P. M., 254 La Grave Ave.; Pastor, Rev. Ernest Gleason (Phone 90763).

1st Ch. of Truth, 26 Shelby St., S. W.; Sun. 3:30 & 7 P. M.; Wed. Ladies Aid 2 P. M. and Healing 8 P. M.; Rev. Emma Farrington, Pres. Phone GL 4-9997.

xxx

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.; Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

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Kalamazoo, Michigan

Psychic Society Ch., 309 N. Burdick St.; Sun. 8 P. M.; Class, Wed.; Circle, Fri. 8 P. M. at 714 N. Rose St.; Rev. Beth Roche', Minister.

Ch. of Spiritual Truth, 610 Mill St.; Sun. 3 & 7 P. M.; Circles, Sat. 7:30 P. M.; Pastor, Rev. Mattie M. Barents; Ass't Pastor, Rev. Claudia Mabus.

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Lansing—First Spiritualist Episcopal Church, Main Auditorium Y.W.C.A., Townsend St.; Claude M. Jewell, 526 Waverly Road.

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Mount Clemens—St. Margaret's Spiritualist Church, 20½ North Walnut St.; Sun. 7:30 P. M.; Message service, second Sunday, 2:30 P. M.; Minister, Rev. D. Corning; Sec'y: Nora E. Boetcher, 344 North Bailey St., Romeo, Michigan; Phone: Romeo-2647.

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Owosso—First Spiritualist Episcopal Ch., 610 Clinton St.; Sun. 8 P. M.; Rev. Ella Riley-Sutton.

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Pontiac—First Spiritualist Church, 16 Chase St.; Sun. Lyceum: 10:30 A. M.; Sun. & Wed. 7:30 P. M.; Mabel Barnes, Sec'y.

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Roseville—Church of Harmony, 17359 Roseville Blvd.; Lyceum: Sun. 11 A. M.; Services: Sun. 7:30 P. M.; Christian Corinthians of America; Pastor; Rev. L. Mathews; Phone: WA. 2-7203; Pres., Sec'y & Ass't pastor: Rev. Christine Drake.

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Saginaw—Ch. of Spiritual Truth, Brewster and Webster Sts.; Pastor, Rev. Alma Eastman.

MINNESOTA

Duluth, Minnesota

1st Sp'list Temple, 601 E. 5th St.; Rev. F. W. Hutchinson; C. Hegge & Ann Smalley.

Science Sp'list Episcopal Ch., Forrester Hall, 325 W. 1st St.; Sun. 3 P. M.; Rev. Grace Walker Olson. Phone: 2-8028.

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Minneapolis, Minnesota

Second Sp'list Ch., 23rd & Lyndale Aves.; Sun. 7:45 P. M.; Pres. John Koorn; Sec'y, A. Padgett.

Psychic Center Sp'list Episcopal Ch., Morris Hall, 3002 27th Ave. S.; Sun. 2 & 7:45 P. M.; Rev. Clara S. Johnson; Pho: MA 3969.

(MINNEAPOLIS CONTINUED)

American Crusaders Ass'n; Hdqts: 931—13th Ave.; Rev. Max Zoeller, Pastor. Phone: BE-6495; Services: Sun. 7:30 P. M.; Dr. John P. LeMay, Nat'l Director; Katherine Hegg, Sec'y.

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St. Paul, Minnesota

Golden Rule Sp'list Ch.; 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

1st Sp'list Episcopal Ch., Hamline Hotel, Snelling & Charles; Sun. healing 6:30, services 7:45 P. M.; Rev. Anna A. Redlack; Phone: Humboldt 1853.

MISSOURI

Kansas City, Missouri

4th Ch. Science of Progressive Life, 3745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

Second Church—Science of Progressive Life, 4214 E. 26th St.; Sun. 8 P. M.; Circles Thurs. 8 P. M.; Rev. Ethel Whedon.

Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway, Sun. & Wed. 7:45 P. M.; Dr. M. D. Russell and Rev. Charles M. Ball.

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St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Sun. & Wed., 8 P. M.; Rev. Lytle K. Sensabaugh, Minister; Pres. B. V. Garner; Sec'y, Bernice McGrew, 209 S. 15th.

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St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Christian Advanced Soul Ch., 4408 North Nineteenth St., Tues. & Sun. 2 & 8 P. M.; (Member of U.C.S.S. & F.S.C.) Minister: Rev. Josephine Erhart; Phone: 6888.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah, Rosedale: 7137.

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President.

Corinth Nat'l Sp'list Ch., 3921 N. 19th St.; Fri. & Sun. 8 P. M.; Class Wed. 7:30 P. M.; Rev. Nellie G. Carter. Phone: CHestnut 6291.

Christian Spiritual Science Ch.; Blue Room, Roosevelt Hotel, Delmar & Euclid; Rev. Emma Roney-Rohlfing, 5705 Chippewa Blvd.

Missouri Spiritual Science Ch., 3549 Arsenal St. Sun. 7:45 P. M.; Anna Bothmann, 3653 Alberta St.

Soul Science Sp'list Ch., Kingsway Hotel, Royal Room, Kingshighway at Lindell Blvd.; Sun. 7:45 P. M.; Rev. Iona Brandt. Phone Plateau 6360.

Christ Spiritual Rock Tabernacle, 2601 Montgomery St.; Sun. & Thurs .8 P. M.; Rev. Dora Rubottom; Phone JE 4-4808.

NEW HAMPSHIRE

Farmington—Universal Psychic Science Temple of Divine Light, Church in The Wildwood, Chestnut Hill Rd.; Sun. 11 A. M., 3 & 7 P. M.; Wed. 3 & 8 P. M.; Pastor, Rev. Fred L. Bunker. Phone: 3909.

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Manchester — Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradise, 45 Haines St., Nashua.

NEW JERSEY

Camden—2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper Sts.; Sun. 7:45 P. M.; Rev. Catherine Broone, 246 S. 34th St.; Phone: WO 4-7446.

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Clifton—Church of Spiritual Advice; 17 Yearance Ave.; Martha Heiman.

xxx

East Orange — Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

xxx

Elizabeth, New Jersey

7th Ch. of Psychic Science, 415 Madison Ave.; Sun. 7:45 P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

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Jersey City, New Jersey

Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

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Leonia—Holy Trinity Ch. of Psychic Science, 309 Beechwood Place; Sun., Tues., & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Rev. Helen M. Paul.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

xxx

Newark—Ch. of Spiritual Peace, Love and Faith, 769 Hunterdon St.; Wed. & Fri. 2 & 8 P. M.; Agatha Remsen.

xxx

Passaic — Memorial Sp'list Church, 164 Hope Ave.; Christine Reckenbeil.

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Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt: (Phone LAmbert 3-0979); Myrtle Morse.

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Trenton, New Jersey

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner, Pres. Phone 42-364.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Sun. 8 P. M.; Adah Ross Crew, 132 Cleveland Ave.

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Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder, Rev. Anna Doermer-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; Healing Tues. 2 P. M.; Classes, Tues. & Thurs evening; Rev. Ann Rugar, 517 37th St.

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West Englewood—John's First Memorial Spiritual Ch., 27 W. Forest Ave., Services: Sun., Mon. & Wed. 7:30 P. M.; Fri. 2 P. M.; Classes: Tues. 2 P. M. & Thurs. 8 P. M.; Pastor, Rev. Louise Gallo; Phone TE 7-6335.

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Westwood — First Violet Belle Spiritualist Church, 28 Sixth Ave., Sun. & Thurs. 8 P. M.; Wed. 2 P. M.; (I.G.A.S.); Rev. Minnie McHugh.

NEW YORK STATE

Albany, New York

First Sp'list Ch., 264 Central Ave., Sun. 7 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

Progressive Sp'list Temple, Odd Fellows' Temple, 13 Elfl St., Sun. 7:45 P. M.; Pastor, Rev. Margaret Lewis, 55 State St., Hampton Manor, Rensselaer, N. Y.; Ass't Pastor: Rev. Mildred Leon.

Binghamton—First Spiritualist Church; Interntionl General Assembly of Spiritualists; 299 Chenango St. Sun. 7:30 P. M.; Myrtle Powell.

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Brooklyn, New York

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1P. M.; Beatrice De Hunt.

St. John's Sp'list Ch., 8025 3rd Ave.; (B.M.T. Subway 4th Ave. Local 77th St. Station). Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Rev. Lillian Johnson.

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Buffalo, New York

Center of Psychic Science, Chinese Room, Hotel Statler, Sun. 8 P. M.; Rev. Raymond Cudney, Minister. Phone: GArfield 3968.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day 3rd Sun.). Mildred Mason.

Faith Spiritual Science Ch., 15 Harwood Pl., Sun. 8 P. M.; Rev. Gertrude Townsend.

Spiritual Church of Life, 79 Richmond Ave.; Wed. & Sun., 8 P. M.; Rev. T. John Kelly.

Sunflower Sp'list Ch., 159 Leroy Ave.; near Fillmore; Sun. 7:45 P. M.; Medium's Day, 3rd Sunday; Rev. Ida Hansen.

1st Spiritual Science Inc., 557 Tonawanda St. (Riverside Bus), Sun. 7:45 P. M.; Rev. J. J. Carroll and Rev. Lanora Wolf. (Visiting Mediums welcome). Phone Be-5449.

Light Spiritualist Church, Delta Templa, 692 East Utica St.; Sun. 8 P. M.; Medium's Day: 3rd Sun.; Rev. Nettie Roehl.

Unity Spiritualist Church, LeRoy & Fillmore; Sun. 7:45 P. M.; Medium's Day: 1st Sun.; Rev. Margaret Hauth.

John Carlson Memorial Spiritualist Church, 95 Johnson Park; Sun. 7:45 P. M.; Medium's Day: 2nd & 4th Sun.; Edith Sandy, 62 College St.

Sacred Heart Sp'list Ch., 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orlowski. Phone El-7543.

xxx

East Aurora—First Spiritualist Temple, 29 Temple St.; Sun. 8 P. M.; Rev. Ethel Squier.

xxx

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Sun. 8 P. M.; Pauline Hamm.

First Spiritualist Church, 463 East Church St., Sun. 8 P. M.; Eva Bostwick.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P. M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Rev. Violet Southland.

xxx

Long Island, New York

South Ozone Park — Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:30 P. M.; Tues. 2 & 8 P. M.; Rev. Grace E. Wagner.

xxx

Jamaica—Ch. of Eternal Light, 9050 170th St. cor. Jamaica; Mon. Tues. & Thurs. 2 & 8 P. M.; Rev. Wm. Skidmore; Pastor, Rev. Mary Skidmore; Sun. 8 P. M.; Phone: Virginia 9-7243.

xxx

Jamaica—Church of Eternal Light (Auxiliary) 90-07 168th St.; Mon., Tues. & Wed., 2 & 8 P. M.; Irene Boyd, Phone Olympia 8-7889.

xxx

Richmond Hill South—Ch. of Spiritual Guidance, 111-41 120th St.; Message Service Sun. 8 P. M. & Wed. 1 P. M.; Rev. Mollie Beck; Phone: VIrginia 3-5979.

xxx

West Hempstead—Spiritualist Church of Magdalena, 559 Henry St. (2 blocks south Hempstead turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Thurs. 10:30 & 2 P. M.; Rev. Marion Miller.

New York City, New York

Stead Memorial Center, 41 W. 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, minister.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Occult Science Society; Meetings held 2nd & 4th Wed. each month, 8 P. M., at Hotel Times Square, 43rd St. & 8th Ave.; Wilfred S. Spear, President, Box 386, Yonkers, N. Y.

Beacon Light Spiritualist Church, 169 West 98th St., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Rev. Hermine Leger

Ecclesiastical Council fo Spiritual Sc. Mother Ch., Inc.; Studio 856; Carnegie Hall, 154 West 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Church of Eternal Life, 1226 Second Ave.; Mon. & Wed. 8 P. M.; Rev. R. Hauser; Absent Healing, Jacob Hauser.

Spiritual Science Mother Ch., Inc.; Studio 1010, Carnegie Hall, 56th & 7th Ave.; Healing Meditation Sun. 4 P. M.; Sermon & Messages Sun. 7 P. M.; Healing Meditation and Messages Wed. & Fri. 2 P. M.; Rev. Glenn Argoe; Phone: COlumbus 5-2952.

Aquarian Brotherhood of Christ, 244 West 75th St. Carolyn Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M. Rev. Olive Kruger.

Chapel Eternal Star, 237 West 72nd St., Message service: Sat., Sun. & Wed. 7:30 P. M.; Also Tues. & Thurs. 1 P. M.; Rev. Rose Erickson; Phone: Trafalgar 7-3113.

1st Ch. of Spiritual Vision, 100 West 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Rev. Angeli V. Cali, Pastor; Phone: PLaza—7-1799.

United Spiritualists' Ch., 41 West 73rd St.; Sunday 11 A. M.; Message Service: Tues. 7:30 P. M.; Class Thurs. 8 P. M.; Rev. Lillian Bleser, minister and teacher. Special Message service by Alta Beyer, Wed. & Fri. 7 P. M.; also Thurs. and Sat. 1 P. M.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Ch. of Science & Philosophy, 221 W. 105th St.; Apt. 1-W; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

N. Y. C. Psychology Forum, Studio 608 Steinway Hall, 113 West 57th St.; Tues. 8 P. M.; Ann Koernig, director, 64 W. 9th St.

Helen Brand Memorial Ch. (I.G.A.S.) Services 2nd & 4th Sun. 2:30 P. M.; Studio No. 67, Metropolitan Studios, 1425 B'way (near 40th St.) Rev. Hazel Brand Herrejon, pastor; Caron Smith, Sec'y.

Spiritual and Ethical Society; Studio 605; Steinway Hall, 113 West 57th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St., N. Y. C. (31).

Cathedral of Faith; 205 West 80th St., Message Service Mon., Wed., Thurs. & Fri. 7 P. M.; Wed. & Fri. 2 P. M.; Bishop Richard Renardo, Minister; Phone: TRafalgar 3-0994.

American Buddhist Society & Fellowship, Inc.; 315 East 107th St., Dr. Robert Ernst Dickhoff: Meetings held once a month—for time write: Harold Hewlett, P .O. Box 157, Times Plaza Station, Brooklyn (17), N. Y.

Midtown Spiritualist Church, Studio No. 601, Carnegie Hall; Entrance: 56th & 7th Ave.; Healing: Sun. 6 P. M.; Message service: Tues., Thurs. & Sun. 7:15 P. M.; Evelyn Rivera.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7 P. M.; Tues. & Fri 2 P. M.; Classes: Mon. 7:45 P. M.; Rev. William Charles Owen, Pastor; Rev. Marion Owen.

xxx

Rochester, New York

Open Door Sp'list Ch., 1101 East Main St.; Sunday 7:45; Pastor and Sec'y, Rev. Estella A. Case, 91 Bloss St., Rochester (6), Phone Glenwood 7745-W.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

(ROCHESTER, N. Y. CONTINUED)

Universal Psychic Science Temple, 67 Edinburgh St.; Sun. & Wed. 7:45 P. M.; Rev. Helene Gerling.

Ch. of Divine Inspiration, 27 Appleton St.; Sun. & Wed. 8 P. M.; Medium's day 4th Sun.; Minister, Marion Newbie.

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Schenectady, New York

Progressive Sp'list Ch., 6 Myndeese St.; Sun. 7:45 P. M.; message service, Tues. 8 P. M.; Rev. Maud Van Tassell; Rev. George Howard.

Ch. of The Healing Christ, WCTU Rooms, 751 State St.; Sun. 7:30 P. M.; Circle Tues. 8 P. M.; L. H. DeLong. Phone: 6-0259.

xxx

Syracuse, New York

Sp'list Ch. of God, 166 Linden St.; Sun. 8:30 P. M.; Margaret Wesley, Sec'y.

Universal Psychic Science Ch., Chapter Room No. 3, Syracuse Temple, Y.W.C.A.; Wed. & Sun. 8 P. M.; Rev. Ruth LaBarr.

First Sp'list Ch., 535 Oakwood Ave.; Rev. Williams.

xxx

Utica—Spiritual Church of Truth, Hamilton Hotel, Sunday 7 P. M.; Pastor: Grace Hehnly, 47 Savannah St., Rochester, N. Y. Phone: (Rochester, N. Y.) Hamilton 7433.

OHIO

Akron, Ohio

Friendly Spiritualist Church, 31 South Howard St.; Sun. 8 P. M.; Hulda Stewart.

St. Paul's Spiritualist Church, 400 Bishop St.; Sun. 8 P. M.; Revina Roshon.

xxx

Ashtabula—1st Sp'list Temple, Main & West 43rd St.; Pres. Ralph D. Cutlipp; Sec'y, Mrs. R. D. Cutlip, 129 Ross St.

Canton—First Spiritualist Episcopal Church, 803 Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912 Second St., S. W.

xxx

Cincinnati, Ohio

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley, Missionary Medium.

First Spiritualist Episcopal Church, 3229 Woodburn Ave., Sun. 7:30 P. M.; Rev. Louretta M. Solt, Minister; Phone: WO 5273.

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd.; Sun. 7 P. M.; Thurs. 7:30 P. M.; Emil J. Schmidt.

xxx

Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, Rev. John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

Spiritual Science Ch., 1628 E. 55th St.; Rev. Rene Hunt.

Ch. of the New Era, Gold Room, Hotel Olmstead, (O.S.S.A.) Sun. 8 P. M.; Margaret Wyatt Roemer; Phone: GArfield 1-7296.

xxx

Columbus, Ohio

Congregational Spiritualist Ass'n, 187 S. 6th St., Sun. & Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles and Madeline Pugh, Pres. & Sec'y, 29 East Blake Ave., Columbus (2) Phones: MA 8284 or LA 4631.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

Truth Tabernacle Sp'list Assn., 247 E. Oakland Ave.; Rev. Curtis B. Morris, Minister & Pres.; Sec'y, Viola M. Shank.

Sp'list Ch. of Spirit Revelation, 241 West Hubbard Ave., Sunday, Lyceum 10 A. M.; Service, 7:45 P. M.; Message service Wed. 7:30 P. M.; Pastor Emeritus, Rev. Nellie Brown; Sec'y, Mrs. W. R. Linn, 835 Thomas Road, Columbus (12).

(COLUMBUS, OHIO, CONTINUED)

1st Sp'list Ch. of Linden, 1751 Aberdeen Ave.; Thurs. & Sun. 7:30 P. M.; Pastor Emeritus, Mrs. Francis Craft; Leader, Mrs. Maudella Rowe.

Ohio Ave. Sp'list Ch., 86 S. Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney, Pastor, 1298 Bryden Road; Phone: FA-1843; Church Phone: FA-9967.

xxx

Dayton, Ohio

Central Sp'list Ch., Haynes & Hulbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Rev. Laura E. J. Halloway, Pastor; Minnie Rowe, Sec'y, 1604 East Richard St.

Spiritual Ch. of God, 37 East 5th St., Apt. No. 5; Rev. Ethel Williams.

Sunshine Sp'list Ch., Inc., 15½ Hollencamp Bldg.; Sun. 3 & 7:30 P. M.; Rev. Effa M. Fields. Phone: Fw 6659.

xxx

East Liverpool, Ohio

1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

Psychic Center of Truth Ch., 106 East Sixth St., Carpenter's Hall, Grand Opera House Bldg., 3rd floor; Sun. 8 P. M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 820 Third St., East Rochester, Penna.

xxx

Fremont—1st Sp'list Episcopal Ch., Eastside Fire Station Bldg. cor. Pine and 4th Sts.; Rev. Irene Slocombe, minister.

xxx

Marion — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

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Sandusky—Temple of The Glorified Christ, 317 McDonough St., Sun. 2:30 & 7:30 P. M.; Seances: Tues. 2 & 8 P. M.; Thurs. 8 P. M.; Rev. Nora A. Hook, Pastor; Edward A. Janning, teacher.

xxx

Steubenville—White Shrine Spiritual Church; K. of P. Hall (3rd floor) Third & Market St.; Sun. 8 P. M.; President, Bessie Von Dyne, 1531 Plum St.; Opal Welch, sec'y and healer; Florence Jury, Vice Pres. and Lecturer.

xxx

Toledo, Ohio

Church of Revelation No. 16, Services held in the Green Company Building, corner Jefferson & Ontario Sts.; Sunday 8 P. M.; Pastors: Revs. Agnes and Ezra Mower; Sec'y: Marie Lindroth.

First Sp'list Episcopal Ch., 636 Western Ave. (at Field), Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone:

Goodwill Spiritualist Church 1515 Ottawa Drive, D. E. Crider.

Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

National Spiritualist Church, Mezz. floor No. 1, Commodore Perry Hotel; Sun. 8 P. M.; Pres.: Dr. J. A. DePage; Sec'y: Hazel Lafferty.

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Warren — Christ's Universal Spiritualist Church, 174 North Park Ave., P.H.C. Hall; Sun. & Wed. 7:45' P. M.; Pres.: George R. Watson; Sec'y: May D. Tidball.

xxx

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

1st Sp'list Temple, 323 W. LeColde; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

1st Sp'list Epis. Ch., 269½ W. Federal St.; Sun., Healing 7 P. M., Services 7:30 P. M.; George W. Coonfer, 342 E. Liberty St., Hubbard, Ohio.

Second National Sp'list Ch., Central Y. M. C. A.; Sun. 7:45 P. M.; Rev. William Ellsworth; President, Bessie Fox; Sec'y, Elizabeth Piersol, 2037 McGuffey Road.

OKLAHOMA

Blackwell—First Sp'list Church, 116½ E. Padon St.; Lyceum: Sun. 6:45 P. M.; Lecture: Sun. 7:45 P. M.; Sec'y, Neva Owsley; Pres., Lindsey C. Owsley.

Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun. & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

Spiritual Science Ch. of America; 417 N.W. 13th St., Mae Derr McQuestion.

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Tulsa, Oklahoma

Universal Science Ch.; 1112 N. Boston; Sun. & Wed. 8 P. M.; Minister, R. Stevens; Sec'y, Pearl McInturff.

1st Unity Spiritual Science Ch.; 711 S. Cheyenne St.; Wed. & Sun. 8 P. M.; Rev. Earl Meyers, Pastor. Phone: 54-3892 or 5-3073.

OREGON

Oregon City—1st Spiritual Religious Assn., of New Era (Canby); 1st & 3rd Sun. at 2 P M. Pres. Wm. Vigilius, 2907 S. E. Taylor, Portland Ore.; Sec'y, Lester J. Hess, Canby, Ore.

Portland, Oregon

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Spiritual Science Healing Center, 1433 S. E. Taylor St.; Sun. 7:30 P. M.; Rev. Frieda W. Merbaut. Phone EA 3792

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave.; Sun. 7:30 P. M.; Pastor, Rev. Mae B. Ray; 1320 S. E. Birch St.; Pastor Emeritus, Rev. Luella M. LaValley.

1st Sp'list Ch. (N.S.A.), Red Men's Hall, 1510 S. E. 9th St.; Sun. healing 7 P. M.; Service 7:30 P. M.; Sec'y Agnes M. Wands; Phone BRoadway 3872.

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Salem—1st Sp'list Ch., 248 North Commercial St.; Sun. 7:30 P. M.; President Sam J. Harms.

PENNSYLVANIA

Allentown—1st Sp'list Ch., Poplar & Oak Sts.; Sat. 8 P. M.; message service; Sun. 2:30 & 7:30 P. M.; Pres. Theo. Getter; Sec'y, Hilda Brown.

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Bethlehem — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Roph.

xxx

Bradford—Christian Spiritual Alliance Ch., 46 Chestnut St.; Sun. 7:45 P. M.; Dr. S. M. Van Duyzers, pastor and President; Sec'y; Jacoba Van Duyzers, 30 Edna Ave.; Phone: 8316.

xxx

Charleroi — First Spiritualist Church, Diaz Temple, 933 McKean Ave., Sun. 8 P. M.; Rev. C. P. Diaz.

xxx

McKeesport — First Spiritualist Church, 809 Locust Ave., Sun. 7:15 P. M.; Sara K. Openshaw.

xxx

New Castle — Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

xxx

Philadelphia, Pennsylvania

Universal Center, 1920 Gerrett St., Thurs. & Sun. 8:30 P. M.; Pastor: Maude Berkley; President: H. Nancy Moore; Sec'y: Walter Casselle, Sr., 1733 Christian St., Phila.; Chartered by The National Alliance; Phone: Ho-20554.

Universal Sp'list Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

1st Association of Sp'lists, N. E. corner Master & Carlysle Sts. (near Broad); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie Schultz, pastor; Elizabeth H. Phillips, Sec'y. 3252 Longshore Ave.; Phone: STevenson 4-0577.

The Third Sp'list Ch., 3044 Germantown Ave.; Sec'y, Joseph B. Stott.

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Pittsburgh, Pennsylvania

1st Ch. of Sp'list (N.S.A.), 256 Boquet St.; Sun. Healing Clinic 7 P. M.; Lecture 8 P. M.; Pres. George A. Chase. Phone Mayflower 1-2179.

1st Spiritual Ch. of Unfolded Truth, 615 W. Diamond St. (Northside); Rev. William J. Wahl, Phone Ce 18825.

Sp'list Ch. of Revelation, 114 Federal St., (N. S.) Pittsburgh (12); Tues., Thurs. & Sun. 3 & 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister, Rev. Katherine Fidell-Kane; Phone: FAirfax 1-0766.

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Reading — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1742 Franklin.

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Titusville—Alliance Church of Infinite Science: 105 North Washington St., Rev. Marie E. Roggenkamp, President; Sec'y, Rev. Leon E. Shaw.

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Wilkes Barre—2nd Sp'list Ch., 27 W. Market Sa.; Mrs. A. E. Ridler.

RHODE ISLAND

Pawtucket—Temple of Light Spiritual Ch., 35 N. Union St.; Sun. 3:30 & 7 P. M.; Wed. 7 P. M.; Pastor, Rev. Bertha Murtha.

xxx

Providence Rhode Island

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

Haven Sp'list Ch., 840 Westminster St.; Sun. 2:30 & 7 P. M.; Tues. & Fri. 7:30 P. M.; Estell Haven; Sec'y, Rev. Annie Petrarca.

TEXAS

El Paso—Open Door Sp'list Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Rev. Bula F. Kopf.

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Forth Worth—The Sp'list Ch. of Fort Worth, so. west cor. Pennsylvania & College Ave., 1001 Pennsylvania Ave.); Dr. Charles Sharp.

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Houston—1st Sp'list Ch., 3523 Beauchamp St.; Sun. Lyceum, 7 P. M.; lecture, 7:45 P. M.; Wed. 2 P. M. & 8 P. M.; Rev. Myrtle London Rogers, pastor; Minnie Oden, Ass't pastor; Harry H. Adams, healer.

xxx

San Antonio, Texas

Bethlehem Spiritual Christian Ch., 1004 South St. Marys St., Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; H. L. Breed, Treas.

First Spiritual Christian Ch., 519 South McCullough Avenue; Sun. 8 P. M.; Rev. Vernon R. Cummins, pastor.

VIRGINIA

Norfolk, Virginia

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts., Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Sp'list Ch., 307 W. 37th St.; Sun. & Wed. 8 P. M.; C. Harrison Engel, pastor; Frank Haggerty, Pres.; Marie Hoy, Sec'y.

WASHINGTON

Bellingham — The 1st Sp'list Ch., 2609 Kulshan St.; Sun. 8 P. M.; Pres., Raymond Moblo; Sec'y Reva Kuhns, 1310 Humboldt St.

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Bremerton—Goodwill Spiritual Ch., 837 Fourth St.; Sec'y: Bessie L. Rouen, 644 Fifth St.

xxx

Seattle, Washington

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily: Walda Sobbokke, Librarian.

Spiritual Science Ch., No. 171; 1811 Summit Ave.; Sun. 8 P. M.; Minister, Rev. Wm. L. Norton, 2416 Westlake, North; E. Buck, Sec'y.

Mary E. Tower Memorial Church, East James St., Mary B. Crisp.

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Spokane—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

xxx

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston, West Virginia

1st Sp'list Ch., 1202 Elmwood Ave., Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison, CApitol, 27-549.

Ishmael Spiritual Ch., 1112 Piedmont Road, Pastor, Mme. Esther K. Randolph.

xxx

Huntington — Spiritualist Church of Truth, Bradshaw-Diehl Bldg., Sunday 7:30 P. M.; Rev. Mary Fulton, pastor, 2906 Fifth Ave., Phone: 24390.

xxx

Wheeling—Way Memorial Spiritualist Temple (The Island), Broadway and Maryland; Lyceum,, Sunday 9:30 A. M.; Services: 10:45 A. M.; Tuesday message service: 8 P. M.; Closin Spoon, Sec'y, 404 North Erie St., Phone: WHeeling: 114-J.

WISCONSIN

Kenosha — Temple of Spiritual Truth, 6333 Sheridan Rd.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Rev. Fred W. Mitchell; Phone: 2-0692.

xxx

Milwaukee, Wisconsin

South Side Sp'list Ch., 1239 S. 15th St.; Rev. Betty Crews Brown, Minister.

1st Sp'list Ch., 734 N. 26th St. Sun. 10:30 A. M.; F. Lorenz Lamping.

1st Psychic Science Ch., 2671 North Ninth St. Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

Mental Science & Spiritual Temple, Inc., Sun. 2:30 & 7:30 P. M.; Schroeder Hotel, 5th & Wisconsin Ave. Services Mon., 7:30 P. M., 3103 W. McKinley Blvd.; Rev. Agnes Wolf, Pastor.

1st Christ Unity Spiritual Science Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.; Walter & Ella Krahn.

Haven of Divinity Chapel, Inc., 2136 North 40th St. and Room No. 209, Hotel Medford, 605 N. 3rd St; Sun. 8 P. M.; Pastor, Rev. Irene H. Pike; Ass't Pastor, Rev. Marcella J. Wollersheim; Phone: Hilltop 2-7432.

Christian Spiritual Church, 2222 North 27th St.; Sun. 3 & 8 P. M.; Rev. Marie J. Hillman; Phone: DIvision 4-2557.

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: DIvision: 4-0043; 1416 North 14th St.

xxx

Madison, Wisconsin

1st Sp'list Ch. of Madison, 118 Monona Ave.; Phone 4-4382; Pres. John C. Mann; Sec'y, Medora West.

CANADA

Brantford (Ontario), Canada

Hope Memorial Spiritual Ch. (Inc.), 15 Chatham St. (cor. Queen), Sun. 3 P. M. "Healing, Messages, Open Circle"; Sun. 7 P. M. "Worship and Messages"; W. C. Richardson, Pres. Leslie Leivers, 25 Huff Ave. Phone: 26097.

Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P. M.; Wed. 7 P. M.; Pastor, H. Meynell; Pres., Mrs. R. Johnston.

xxx

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

xxx

Toronto, Ontario, Canada

Temple of Inspired Thought, 973 College St., (Southside West of Dovercourt), Sun. 7 P. M.; Tues. & Thurs. 7:30 P. M.; Classes, Mon., Wed. & Fri. 8 P. M.; Rev. Ivan Hutchins; Rev. Alma Lorriman.

Springdale Sp'list Ch., 210 St. Helens, Sun. 7:30 P. M.; Pastor, Rev. Wm. C. Partridge.

Ch. of Spiritual Upliftment, Sons of England Hall, 73 Beresford St., Sun. 3 & 7 P. M.; Rev. Mcginley (Bessie) McLennan.

Moat Memorial Sp'list Ch., 849 Pape Ave.; Thurs. 7:30 P. M.; Sun. 2:30 & 7:30 P. M.; Rev. Henry Brunning.

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"War In The Heavens" . . . CONTINUED FROM PAGE 3

San Francisco. Damage runs "into the millions."

Train wreck in or near Chicago in 1951—"quite severe."

A mine explosion in the East . . . "fairly soon."

MEDICINE — A new serum cure for polio. A new ray will be successfully used in cancer treatment.

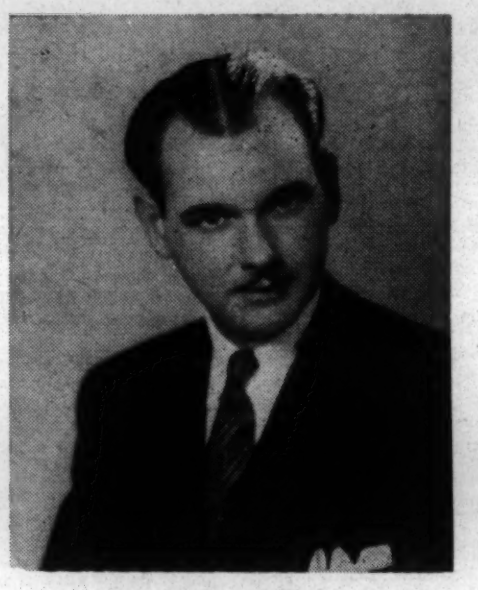
PERSONALITIES — Important news regarding General Eisenhower; will lay aside his other work and play an important part in war activity; "directly and indirectly, in some cases," he will co-operate in war effort. "They are going to try to get him to be president of the United State, too . . . will have to look into it more thoroughly; it's not too clear, but it looks very good."

A new great leader, "for the American people," will arise (other than Eisenhower). "He is a very important person from the East."

"Watch for startling news relative to Rita Hayworth."

"Mae West has to be very careful of an accident in 1951.. the first few months."

"One of our most beloved movie stars will be freed from the physical body in 1951. A female . . . dark hair, very beautiful — just a lovely girl. She passes out through a condition she has had for a long time, which will cause heart trouble. That is how she is going out."



Rev. Richard Zenor

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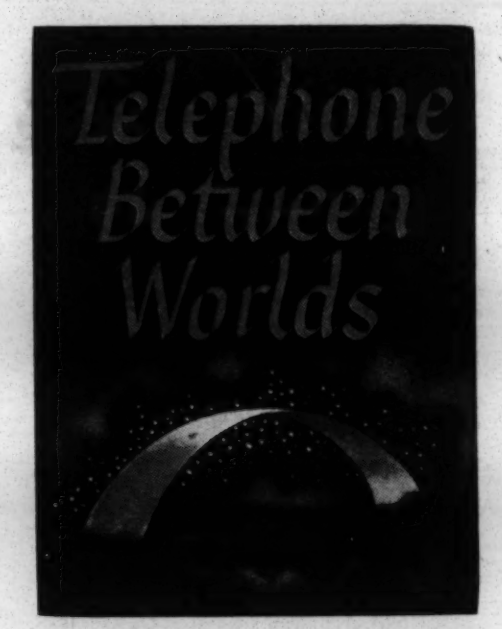
A prominent movie actor, married to a famous actress, now no longer active in her field, may be called to the spirit side of life in 1951.

"There will be some very interesting things about Senator Taft shortly. There's trouble facing the senator, quite a bit of confusion that is going to arise."

"I'm afraid you are not going to have (name of noted newspaperman omitted) very long. I think when he goes, he's going to go very hurriedly."

* * *

In conclusion, the teachers through Richard Zenor, as well as the prophetess through him called "Genevieve Clearwater," constantly remind us that nothing is irrevocably fated; that destiny is a pattern of causes working out their effects, and that the minds of mortal men, as well as the "white forces" among those who have arisen, can achieve better or changed conditions as they understand the causes and take wise steps to correct past errors.



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